BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

The pursuit of happiness is held as one of our unalienable rights by the Declaration of Independence. But the path to happiness is where? An alarming number of Americans try to find it in the divorce courts. Dr. Albert W. Beaven's article can point the way to greater happiness for millions who may be missing one secret of it.

Would you undertake to run your church without a Sunday school? Can it be done successfully? The answer is Yes and No. In the article "One Program of Progress" the full answer to this question is given. You may not agree with every point but you will enjoy the article.

Teachers using the Uniform Lessons have recently had an opportunity to restudy the lands of St. Paul's missionary journeys. "Further Journeys Along the Highways Followed by the Apostle Paul" brings additional rich material for this month's study and meditation.

A worth-while project must follow good procedure to be successful. Procedure often suggests details, but the picture-page "This Is How We Did It" shows that even details may be fascinating. This is to be a monthly feature illustrating any number of interesting activities.

Next Month

Not many times will BAPTIST LEADER be privileged to bring you a "monumental" article. That "Jamestown and the Baptists" is anything less than such an article we leave to your good judgment.

Is the labor movement something of which the churches have been afraid? One of our successful pastors received a "call" to serve as chaplain of labor. His story contains solid facts and makes an intriguing article.

The successful church program takes first place in the interests of thousands of our leaders. The rural church of next month will point out practicable plans and methods in that great field.

Articles by wide-awake leaders for other leaders in every department of church and church school work—that's the aim and ideal of BAPTIST LEADER.

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OF INTEREST TO BAPTISTS

■ The First Baptist Church of West Allis, Wis., Rev. Fred Erion, pastor, reports good success with a Unified Program on Sunday mornings. Attendance has increased in every age-group.

■ One hundred prominent Protestant ministers in all parts of the country have signed a statement which asserts that "the gospel leaves us no other choice but to refuse to sanction or participate in war." This declaration, similar to one signed in 1935 by several hundred clergymen, expresses the opinion that the mission of the church today is "to witness with singleness of heart, at whatever cost, to the power of good to overcome evil, of love to conquer hatred, of the cross to shatter the sword."

■ The magazine, *At the Source of German Strength*, organ of the neo-pagan cult introduced by the late General Ludendorff, is reported to have linked the Bible with tobacco and strong drink as "three poisons" to be avoided by Germans. We note, however, that the Bible still outsells *Mein Kampf*.

■ On June 1, Rev. Ray H. Ewing, who for ten years has been Director of Religious Education for the Wisconsin Baptist Convention, becomes pastor of the Blue Mound Baptist Church, Milwaukee.

■ After four years of negotiations, the two largest branches of the Lutheran Church in America have reached complete doctrinal agreement concerning the inspiration of the Scriptures. This agreement is hailed as a long step toward the denominational merger which is in view. The statement adopted reads as follows: "By virtue of a unique operation of the Holy Spirit by which he supplies to the Holy Writers content and fitting word the separate books of the Bible are related to one another, and taken together, constitute a complete, errorless, unbreakable whole of which Christ is the center."

■ Chicago Baptists have launched successfully a five-year plan which will bring much-needed financial aid to Christian centers and mission churches, thereby fortifying the denomination's future in that great city.

■ Rev. Carl E. Dawkins, for four years assistant pastor of Lake Avenue Baptist Church, Rochester, has become pastor of the Drexel Hill Baptist Church, Drexel Hill, Pa.

■ "Totalitarianism may be robbing people of freedom of religion and conscience and speech, and democracy may be nailed to a cross, but never you doubt that it shall rise again. Christ is not done with the world as yet."—*Dr. Joseph R. Sizoo.*

■ Rev. John G. Heim, pastor at El Salem, Wis., has this to say of the vacation church school which he conducts each summer: "The spiritual results of the school have been most gratifying. In the last two years, forty-two young people from the older classes have accepted Christ. Our high school group and the junior high group have their own choir and their own vesper meetings. It has all come out of the vacation church school. I want to say that I believe the vacation church school is successful as a church builder and as an evangelistic agency, directly proportional to the number of high school young people it enrols, wins and trains."

■ The Baptist Union of Philadelphia and Vicinity has made plans for the construction of a Negro Christian Center. More than $5,000 has been pledged.

■ Baptists of Southern California have added to their list of summer camps and conferences a Young Adult Family Camp. It is for young married couples without children or with children of junior age or younger. It will be held at Thousand Pines, August 26 to September 4. The interest expressed insures the success of this new venture.

■ A missionary tells of a visit with an unsalaried native evangelist to one of India's many villages. He says: "Walking amid those thatched huts and meeting people not seen before, we found it easy to distinguish the Christians. Christianity has brought them a self respect, a calm and strength that shows in their faces."

■ Pennsylvania Baptist Young People will hold their annual convention at Bucknell University, June 16 to 18.

■ Plan to attend the Northern Baptist Convention, Los Angeles, Calif., June 20 to 25. An inspiring program has been planned. The Council of Arrangements for the Northern Baptist Convention, Room 4, Executive Offices Floor, Biltmore Hotel, Los Angeles, will furnish information concerning hotel accommodations and will make reservations for you, if desired. A cordial welcome awaits you.

■ The Wisconsin Baptist Convention is making arrangements for a Rural Pastor's Conference to be held in Madison, Wis., June 26 to July 7.

■ The Thirty-seventh International Christian Endeavor Convention will be held at Cleveland, Ohio, July 6 to 11.

■ Dr. John R. Mott, in pleading for China relief, declared: "We are now facing in China the greatest area and volume of relatively unrelieved human suffering of modern times, not excepting the World War."

By Albert W. BEAVEN

President, The Colgate-Rochester Divinity School

CHRISTIAN HOME

Axis of Spiritual Security and Political Freedom

RELIGION is a constructive and creative factor in life. We do not propose to spend time in proving this; it is a fact which can be taken for granted. The question we are considering here is: How may religion be introduced into life in such a way as to release all its power to change life for good? Through what agency or institution can this best be done?

Our contention is that home life offers the supreme opportunity for religious training, and that parents have a solemn obligation to make the home life meaningful religiously.

We base this conviction on the nature of the home relationship. The parents, by bringing children into the world, assumed the responsibility of preparing them for life. This responsibility holds good in religion and morals as well as in the physical, intellectual and cultural realms. Parents may seek others to help them, but the primary obligation is theirs. It cannot be placed upon any other persons or organizations.

The tendency today is to attempt to shift the burden of responsibility to the church or church school, and to consider that parental obligation is discharged if the child is delivered more or less regularly at the church door. This tendency is based on a fallacy and is dangerous. The church cannot accomplish the entire task, for it cannot be a substitute for the home. Satisfactory results are secured only when the home takes the major responsibility, and when the church, for its part, aids the home as much as it can.

The relationship between parent and child is a natural background for spiritual training. That relationship begins at birth and is comparatively uninterrupted, whereas the relationship between the child and the church school teacher begins later and suffers many interruptions. The life contact between parent and child is more fundamental than any that ordinarily comes between the child and other possible instructors. If the

home, then, will not furnish this training, others cannot. Observation during twenty years in the pastorate taught me that if the weight of the home influence is thrown against religious development, neither the church nor any teacher can successfully offset that handicap. This will be true in almost every case.

Our first point, therefore, is that if religion is to be passed along from generation to generation and is to exercise its beneficent influence upon growing life, the training to that end will be done largely in our homes or it will not be done at all.

A Religious Center

Without arguing this further, let us consider some methods of making the home more effective as a religious center.

When we use the term "religion," we are not thinking of it as a form, a creed, or a set of fixed ideas, though these conceptions of religion have their place. We are thinking of that relationship between the child and the heavenly Father which naturally results in Christlikeness of spirit—a Christlike attitude toward God and toward one's fellowmen. The test of true religion is not in the head alone; neither is it in the memory alone, nor in the emotions alone. It is the total response in living attitudes of the whole of the child to God.

We think of the home relationship, then, as an experiment or adventure in life on its highest Christian plane. We dislike the idea of a religious mold into which the child is forced, or of the simple reproduction in the child of our own ideas and experiences. The reality and the thrill of religion are felt only when religion becomes one's own. Family worship, going to church, repeating Scripture, are deadly when they are nothing more than a form prescribed by the parent for the child. These practices will be resented unless they flower out and become something which the child himself feels is worth while and *wants* to engage in.

There comes a moment in every child's life when he moves away from the attitude of passive acceptance of whatever he is told, and toward the critical and discriminating attitude. This move is a part of the method by which he asserts his independence and makes himself conscious of his own personality as over against the influence of the group. It is a difficult and dangerous period. We call it adolescence. The period usually is hard on both the child and the parents. It is a time when the child largely is deciding, consciously or unconsciously, what part of the past he will carry on as his own into the future. If religion has been merely an artificial imposition by an outside power, it is likely to be challenged, for the outside power is now seen to possess no final authority; but if religion has been so interwoven into the child's life that it has become an integral part of his living, a reality by which his life finds its fulness, then it probably will be kept and prized and utilized to the limit. If religion means this to a person he does not discard it lightly.

In many homes one sees a tragic situation. Parents assume that because they have made their children observe religious forms, these children automatically will become religious persons. They often find to their sorrow, however, that when their children mature and assert their independence, they reject these forms. They discard them because the essence of the living value behind the forms has never become a vital part of their experience.

Not Prohibitions, but Permissions

Accordingly, we suggest that religion be presented not as a set of prohibitions, but as so many permissions; not so much as a "You must not," and more as a "You may." Sunday then would cease to be a day when we say to our little ones, "You mustn't do that," and would become a day when we, together with them, would have the chance to do many of the happiest, loveliest things—things which the hurry of other days has not permitted. On this special day we may find time to tell those stories of the old Bible heroes and of the Christ-Child, to gather about the piano to sing, to walk with our children in the woods, to permit them to stay up to see the stars, and to enable them thereby to discover a world filled with the beauty of a heavenly Father's love, a world planned as truly as ever an earthly father and mother planned a home for their little ones. Here, too, is the opportunity to take flowers to someone who is sick, and to meet one's friends at the church, where, like the Wise-men of old, those who love the Christ-Child and the Father, come to worship and to bring their gifts.

Both in the child's early years and on into adolescence, growing life responds more to suggestion concerning the full life toward which it can reach, than to constant restrictions which are set to hem it in. Jesus said, "I came to give life, and to give it more abundantly." In short, it is our conviction that the Christlike life is the fullest and richest life one can live. None other offers so much to youth.

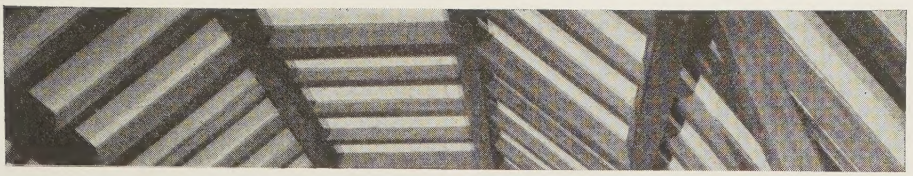
In a department of education in one of our great university centers, the entering class was divided into two groups. These groups were arranged so as to be as nearly equal in ability as possible. The teachers of one group praised the pupils for whatever they did that was right; the teachers of the other group found fault with whatever was wrong. By the end of the year, the first group had progressed remarkably; the other group had grown discouraged and was making very low grades. It is so throughout the whole of life. Jesus understood this fact and dealt with people accordingly. He believed that people could and would, and they did! Religion in our homes should be associated with the positive, the creative, the lovely, not with the repressive and the negative.

Sincerity Is Essential

Sincerity is the essence of religion. We may pretend before a child for a while, but that pretense cannot be maintained very long. Indeed, we imperil our whole future relationship with the child if we resort to unreality. If we wish children to be Christian, our best chance to persuade them to *want* to be *that*, is to be *that* ourselves. Religion is more than words or customs; it is the unconscious dependence upon God, the sense of gratitude to him, the joy of living so that his blessing will be merited. This attitude toward God, if it is real, becomes part of the warp and woof of life. Later on, when strain and doubt and questions come into the child's life, he will hold steady, because, even though the articles of his credo may be shifting before his mind, he has seen a way of life which he knows is genuine.

We suggest also the need of unity between the parents in their approach to the child on things spiritual. Nothing can be much worse than the situation which exists when the spiritual impact of the parents is shattered by their arguments with each other, and when their personal differences of opinion are projected into the as-yet-unformed personality of the child. No wonder that as a result of these conditions we have cases of religious "schizophrenia." The child brought up in such a home, on reaching maturity, is likely to reject religion, because in his mind religion has become associated with the tensions of his home-life rather than with religion's proper privileges and glories. Insecurity in home life makes vital religion extremely difficult for the child.

It is our conviction first of all that the home can be and should be the central training-ground for the spiritual culture of the citizens of tomorrow. We believe also that the churches and their ministers should assist the homes with which contact is established. The churches should accept this responsibility and discharge it intelligently. Parent's forums, married people's classes, parent-teacher associations, fireside sermons, extension education through a modernized home department, through the circulation of good literature and useful reading-material, through clubs, and through sharing with other families the methods that have proved effective elsewhere—these and many other ways can be found of aiding parents who are desirous of making home life more meaningful religiously.



One Program of Progress

By J. ELLIOTT FINLAY

Children take an active part in the worship service. Here the choirmaster leads the combined junior and adult choirs in the morning anthem

What! No Sunday School?

Here Is a Church—and ONLY a Church

Osgoode H. McDonald, minister of the Immanuel Baptist Church for 7 years

MY curiosity leaped into high gear when I learned that I was to visit the Immanuel Baptist Church, Rochester, N. Y. "Immanuel" had been described as an unusual church, a church with the disposition to disregard tradition. Most startling of all was the news that this was "a church without a Sunday school!"

When I heard this, my first reaction was the thought that it must be a church of self-satisfied adults, without children or young people, and already in the process of dying from the top down. What value could there be in telling Northern Baptists about a church like that?

Then I learned that Immanuel prides itself on being "a church that restores the family pew" and builds its program around the idea of family solidarity. Could this be a reincarnation of the church of Pilgrim days, before Sunday schools ever were thought of?—a church where children were dragged into the family pews and forced to listen to long sermons that they could not understand? I wanted to know.

So when I arrived in Rochester—capital of culture and kodaks—I was more curious than ever, and ready for anything. The church edifice, standing on a busy corner in the center of a large residential section, was attractive, but not unusual. It appeared to consist of a churchly sanctuary, on the one hand, and a parish house wing, with Sunday school rooms, on the other.

"But I thought you had no Sunday school," was my puzzled ejaculation as Rev. Osgoode H. McDonald welcomed me into the cheery hallway between the two wings of the building.

"We haven't!" replied this sturdy, dignified individual, with a pleasant gleam in his dark eyes. "We have a church—and *only* a church!"

"But what do you do with all these beautiful classrooms?"

"We fill them with teachers and with children and young people," he answered enthusiastically. "But no one

ever mentions 'Sunday school' around here."

My curiosity slipped into bewilderment and wavered on the verge of disappointment. Had someone been playing a trick on me?

"Is it only a matter of words?" I asked, thinking that a Sunday school by any other name would lack its traditional appeal.

"It is much *more* than a matter of words," the minister assured me in a confident voice. "It is a matter of ideas and of attitudes!" He settled into a chair behind his desk. His manner was impressive. This man was in no way what I had expected. I had thought I might find a stern, sad-faced Puritan who would frighten the children with a single glance. Instead, here was a man with a pleasant, friendly expression, who had the bearing of one who says very little, worries even less, but knows exactly what he is going to do. He might have been a successful business executive. I listened attentively.

He went on: "When you say 'Sunday school' to the average churchman he gets a mental picture of a crowd of children, of an organization that concerns neither himself nor his church very directly, of something that he has outgrown. On the other hand, when you say 'church' to the average youngster he thinks not of a vital group to which he belongs, but of a rather vague and distant organization or, more likely, a building in which his Sunday school holds its services.

"Do you see the problem?" he queried. "Our big idea here at Immanuel is to unite everybody from babies to grandparents in one all-inclusive program in the name of a single organization—the church."

"I begin to understand," I said hopefully. "A sort of campaign for abolishing the principle of the separation of church and Sunday school!"

"Exactly!" agreed Dr. McDonald. "And it is not an easy task, for that principle has become a tradition. In hundreds of churches there is little or no cooperation between the officers of the church and those of the Sunday school. The pastor runs the church and the superintendent runs the Sunday school. What is even worse is the fact that in such cases nearly half of the adults never see the inside of the Sunday school and more than half of the children never join the church and become active in it."

"But," I wanted to know, "how do you avoid that trouble here? Do you merely call the Sunday school a 'church school' and thus lead your people into thinking of it as part of the church?"

"Come to our services tomorrow morning and see for yourself," said the pastor, as though he had a surprise in store for me.

To close the worship service all the children of junior age or less gather around the pastor for the children's prayer, after which the junior choir leads them in the recessional

Sunday morning I found a seat in the balcony of the bright and cheery auditorium. I noticed an unusual number of children and young people, and whole families sitting together. (Afterward I inquired about children who came without their parents, and found that they are assigned "foster-parents" or class teachers to sit with them each Sunday in their usual pews.) At ten-thirty the processional started and the choirs marched slowly down the center aisle, first the junior choir in white surplices, then the adult choir in dark robes. The congregation rose and joined in singing the processional hymn. It was an inspiring moment.

A worshipful atmosphere prevailed as the minister, choirs, and congregation joined in a series of prayers and responses, some of them memorized, some of them printed on the program of worship. After the presentation of the offering and the singing of the offertory anthem, the minister stepped down in front of the pulpit and invited "the children of the church" to come forward. From all over the church they came, kindergarteners, primaries, and juniors, gathering quietly about the minister as he prayed with them and for them. Then came the "children's hymn." Choir and congregation rose to sing as the junior choir led the children in their recessional, marching out at the rear of the church and into their respective departmental rooms.

This much of the program occupied exactly half an hour. The children showed no signs of restlessness. I was surprised by the quietness and good order that prevailed, and by the way in which children and adults alike participated in the entire service, actively and with evident interest.

While the pastor proceeded with his sermon the nursery, kindergarten, primary, and junior departments were gathered in the other wing of the building, pursuing their graded programs. These included worship, instruction, and project activities, all under the direction of capable superintendents and teachers.

At eleven-thirty Mr. McDonald concluded his sermon and the congregation stood to sing the recessional hymn as the adult choir marched to the rear of the auditorium, where the benediction and choral response closed the service.

During the next ten minutes the church people had opportunity to shake hands and visit with one another; but all the while the classes for high school students, young people, young adults and adults were assembling with surprising punctuality. Finally, at twelve thirty all classes and departments were dismissed.

"Well, what do you think of it?" asked the pastor when we were alone again. "Do you still think it's a matter of words?"

"I'm not sure yet," I countered. "I have about a hundred questions that I want you to answer before I commit myself. To begin with, tell me this. You have no Sunday school, no Sunday school superintendent. Then who runs this program of activities? Do you do it all yourself?"

"By no means!" Mr. McDonald declared. "This is no dictatorship! But you have put your finger on a very important point. Our Board of Religious Education is responsible for the entire program of all departments, and the chairman and members of that board supervise all activities and discuss them in regular meetings. The appointment of all teachers and counselors, for example, must be approved by the board, and the projected plans for the programs and activities of every group are submitted to the board in advance."

"Is that really necessary?" I asked.

"Absolutely! This is a *unified* church. That is our big idea. From observation and investigation I know

hat many churches, under the ordinary orm of organization, are not unified at ll, but are unwieldy collections of many eparate groups. They have a Sunday chool that raises its own money and lans its own program; perhaps a men's lass and a women's class, each of them ractically independent of the Sunday chool; two or three young people's so-ieties that go their own ways; a oman's missionary society and several issionary organizations enrolling a inority of the children; and probably couple of Scout troops, one for girls nd one for boys. All of these separate roups are competing against one an-ther for the interest and the financial upport of the members. Their activi-ies overlap and conflict. There is no ense of unity or direction.

"Do you see? Immanuel is trying to void such confusion with this unified lan, a system of activities carefully lanned to give every individual the ell-rounded, 'balanced diet' that de-elops all sides of his personality and eeps his loyalty centered upon Christ hrough a single organization, the hurch."

"Yes, but," I broke in, "it seems to ne that you have turned your church nto a school. Aren't you getting away rom the primary purpose of the hurch?"

"What *is* the primary purpose of the hurch," he demanded, "except to obey he New Testament command: 'Go ye . . . make disciples . . . teaching them o observe all things whatsoever I have ommanded you'? That is our task, an ducational task. But remember, educa-ion is more than mere instruction. ducation is more than teaching a Sun-lay school lesson; it is a matter of ex-perience!

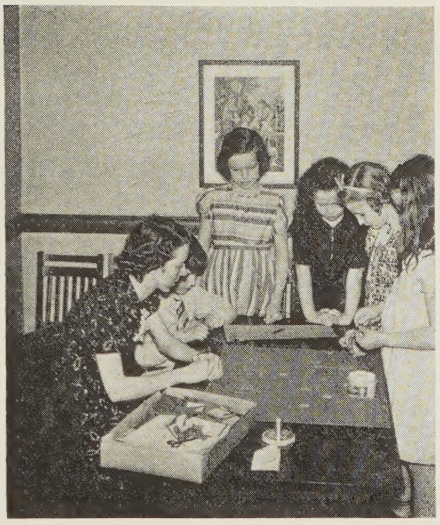
"Yes, our church is a school, but our bjective is not merely the maintenance f so many classes in so many subjects, ith each pupil taking only what hap-pens to attract his attention. Our aim s to guide every individual into a rich nd complete experience, in which he hall know Christ and live out his teach-ings in every relationship and activity f life. Such a purpose demands a uni-fied program, a program that includes worship, instruction, expression, fellow-ship, and service—all of those things for every person.

"The sharp division between Sunday school and church always had a ten-dency to foster a plan of worship for adults, and one of instruction for chil-dren. But adults need instruction, and children need worship, and both need to *do* something about it after they have worshiped and have been instructed.

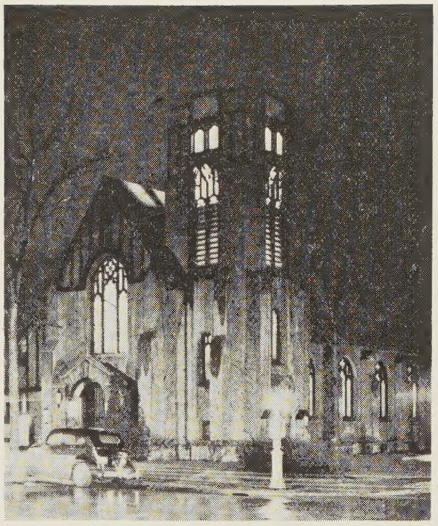
"That is where our idea of the family church comes in. We bring whole fami-lies into the church on Sunday morning. Parents and children worship together."

"Excuse me," I interrupted, "but on

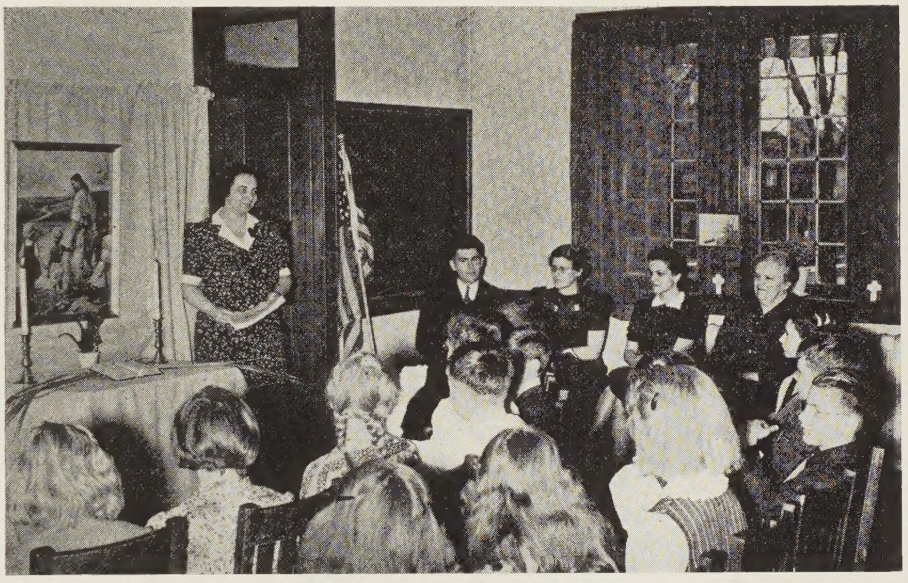
(*Please turn to page 14*)



Children of the primary department engage in handwork while their elders listen to the pastor's sermon in another part of the building

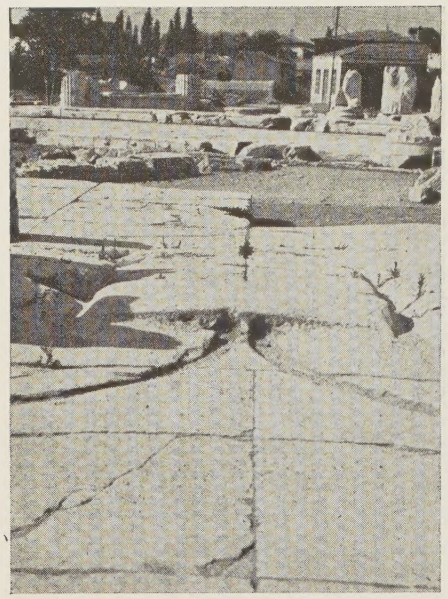


Immanuel Baptist Church stands on a busy corner, its tower lights gleaming every night as a silent beacon to turn men's thoughts to God



The children of the junior department assemble for their own brief worship service before going to their classrooms for the lesson study

The young people's groups enjoy food and fellowship around a table before proceeding with their evening program



The stone floor of this Grecian temple at Eleusis still retains chariot ruts and scars made by swinging doors

During Paul's residence at Corinth, a city of great commercial importance, he undoubtedly looked many a time at the Temple of Apollo. These present-day ruins suggest something of its former beauty and grandeur

Further Journeys

Along the Highways Followed by the

Apostle Paul

TRAVEL IMPRESSIONS

By MADELEINE SWEENY MILLER

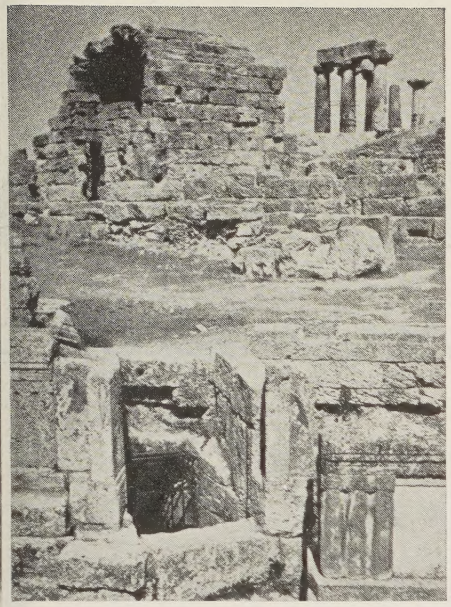
Photographs by J. Lane Miller

As they look today—these world-famous cities where Paul labored as a pioneer missionary—Athens, Corinth, Rome. Sidelights for Sunday school teaching.

AFTER the inspiring days spent in Athens, we continued our journey, following the footsteps of Paul and endeavoring to create in imagination the scene as it was when the apostle, so many centuries before, passed that way.

We began by motoring along the ancient Sacred Way to Eleusis, fourteen miles to the west of Athens. Our exploring began at the Kerameikos, or ancient Potters' Quarter, and we came speedily to the Grove of Academus. In this out-of-doors academy, Plato had taught the principles of his profound Greek philosophy. For a moment we paused at the sacred salt lake—a lake which Paul must have seen as he trudged out from Athens, sorely depressed by a sense of his defeat, but determined none the less to carry Christ's message to Eleusis and on to the dissolute city of Corinth on the Isthmus.

As we walked over the marble paving of the entrance to the Hall of Mysteries and noted the deep grooves which had been worn by the swinging of the heavy gates, we wondered if Paul had stopped here to gain insight into this mystery religion, the noblest probably that had been produced by the pagan world. If Paul's visit to Athens was in the summer or autumn, he probably reached Eleusis at the time when the Major Mysteries were being celebrated. Paul could not have known the deeply guarded secret revealed only to the initiated in that vast hall (the Telesterion). Those rites, as we now know, had to do with the story of Persephone and Ceres, the sown grain and the resurrected ear, and with certain mysterious objects which were shown to the celebrants. But some of Paul's sayings may reflect his pondering upon the



Foreground, entrance to Sacred Spring, Corinth; background, ruins of old shopping section of the ancient city

Puteoli Amphitheater, Italy, near harbor where Paul landed en route to Rome. The long tank (center) provided for "naval" features of Roman pageantry. Here, under Diocletian, many early Christians were tossed to wild beasts

Eleusinian rites, for in a letter which he later wrote to his friends in Corinth he uses the words: "Behold, I tell you a mystery. We shall not all sleep, but we shall be changed."

With Paul in Corinth

After a drive in dazzling sunshine along the "Greek Riviera" cliffs above the deep-blue Ægean, and after catching a glimpse of the narrow Corinthian Canal, which soldiers forbade us to photograph, we came within sight of the harbor of Cenchreæ. This city formerly was one of the flourishing twin ports on the Isthmus. It was this Isthmus, it will be remembered, which made the Corinth of Paul's time a greater commercial center than Athens. From the harbor of Cenchreæ, Paul sailed away with his dear Christian friends, Prisca and Aquila, for Ephesus across the island-dotted Ægean. Ephesus was the center of Diana worship and boasted the largest and most extravagant shrine in the ancient world.

We passed the night in a tiny but clean hotel at Loutraki, opposite Corinth, on the Saronic Gulf. The near-by mountains are said to have been loved by the old god Pan, and they still give forth mineral waters as in the days of Paul, when people by the hundreds came here to be healed. We made an early morning start for the ruins of ancient Corinth. These ruins, we found, were spread for two miles between the high Acro-Corinthus Rock, where a thousand priestesses of Aphrodite once plied their sensuous cult, and the ship-dotted gulf. On his first visit to Corinth, Paul remained in the city as much as a year and a half, and he won to Christ many of the Corinthians, who "hearing believed, and were baptized."

Under a blazing sun we perseveringly searched the vast excavations, six miles in circumference, made by the American School of Classical Studies over a long period of years. We pictured in imagination the Jews and Romans, traders from many nations, mingling with the Greeks and hurrying through the arcades of shops. The temples of this city, especially the archaic sixth century Temple of Apollo, were on Paul's horizon daily as he walked the streets on his way to the weavers' quarters where he toiled with his friends, or to the house of "Crispus, ruler of the synagogue, (who) believed in the Lord with all his house," or perchance to the vast Basilica of Gallio, the Roman proconsul, before whom Paul was dragged by complaining Jews.

Up to the present, few actual landmarks which can be identified with Paul personally have been found in Corinth. But there are many evidences of early Christian art. Would it not be thrilling if the patient scholars some day should come upon a clay tablet or papyrus page inscribed with an early copy of that historic letter which Paul sent back to Corinth—"Now abideth faith, hope, love"? The still-flowing fountain of Peirene, which gave generously of its mountain-born waters to the fellow-citizens of Paul at Corinth, murmured gently as we stood awed before its cavernous chambers. It seemed to say, "And the greatest of these is love."

With Paul in Rome

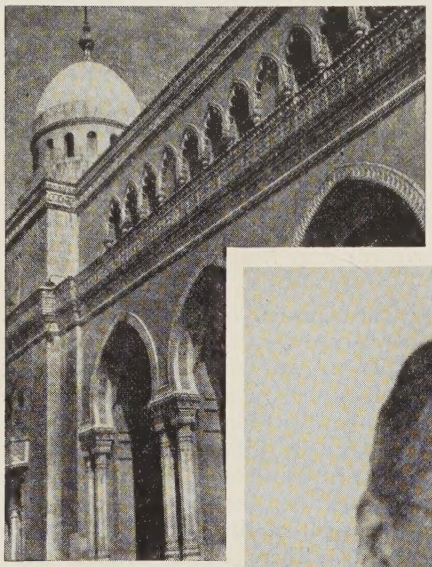
Paul arrived in Rome about A. D. 58. He came into the city as a prisoner. He was chained to a Roman soldier. As he and this soldier walked from the port of Puteoli, north of Naples, and fared along the stone-paved Appian Way, flanked with the ostentatious tombs of Roman worthies, they could see the then-new Aqueduct of Claudius. Travelers today, as they approach the Italian capital, still admire the long stretches of these arches. They may be seen from the train windows.

One Sunday afternoon we walked for some distance along the old Appian Way, and saw flocks of sheep grazing within sight of the domes of the Eternal City. There, on the original stone paving of the road by which the apostle had entered the Rome he had so longed to see, we felt Paul very certainly in our company. How keenly he had anticipated meeting the Roman Christians to whom he already had penned a letter! We tried to imagine where in Rome "his own hired dwelling" had stood. In that dwelling, we remembered, he had preached freely to those seekers who came to him inquiring of the Way. Also we fancied how he felt when he stepped into the Forum and beheld the temples, and the rostrum from which the greatest orators of his century spoke—yet none more eloquently than he himself had spoken when defending his faith in Christ before the judgment-seat of King Agrippa at Cæsarea, in distant Syria.

Most vividly of all, a sense of being close to Paul came upon us as we descended the narrow steps in the dark, damp Mamertine Prison, opposite the Forum. Scholars believe that it was here that he completed the difficult penning of the last letter he ever wrote, the Second Epistle to Timothy. He somehow managed to scratch this letter in his gloomy, stone-walled cell, from the ceiling of which dripped water so icy cold that he begged his young friend: "The cloak that I left at Troas with Carpus, bring when thou comest. . . Give diligence to come before winter."

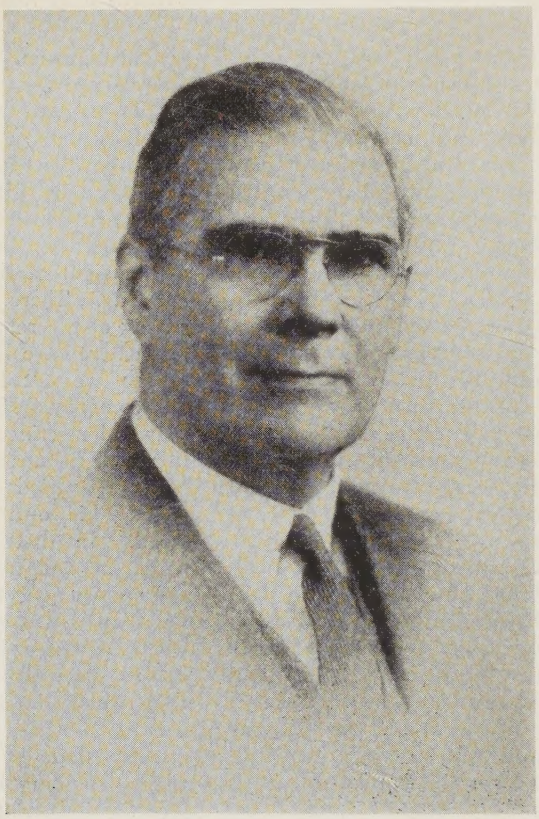
Baptists *Resolutely*

A PREVIEW OF THE PROGRAM C



SHRINE
AUDITORIUM

Where all sessions of the convention will be held



PRESIDENT A. J. HUDSON

A YEAR OF NOTABLE LEADERSHIP OF NORTHERN BAPTISTS WILL BE CONCLUDED WHEN HE DELIVERS THE KEYNOTE ADDRESS AT THE OPENING SESSION OF THE CONVENTION, TUESDAY MORNING

CONVENTION TEXT:

"This is the victory that overcometh the world, even our faith."—1 John 5:4

A GLANCE through the preliminary program announced for the Northern Baptist Convention to be held in Los Angeles, Calif., June 20-25, reveals that the committee which prepared it was fully aware of the fact that the meeting would be held in the midst of a critical period of history. Their program takes into account the challenges from many quarters which the churches today must face and answer. It admits the gravity of the hour, but it does not surrender to a defeatist psychology. Indeed, it refuses to give any place whatsoever to pessimism. Running through the entire program is the confident assertion that however ominous the outlook may be, the gospel of Jesus Christ is still the power of God unto salvation both for the individual and for society. This spirit is caught up and eloquently voiced in the Convention text: "This is the victory that overcometh the world, even our faith" (1 John 5:4).

The detailed program is too long to be printed here. It must suffice to say that it gives promise of being unusually inspiring and significant in every way. Of the many outstanding features, only a few can be mentioned.

The Keynote Address, as is the custom, will be delivered by the president of the Convention, the Honorable A. J. Hudson, of Cleveland, Ohio. It may be counted upon to be a stirring summons to Baptists throughout our land. The Annual Sermon, always impressive, will be preached this year by Dr. Robert I. Wilson, pastor of the First Baptist Church, Kansas City, Mo. Dr. Wilson's subject will be, "Where Is Thy God?"

Mention must be made of three addresses which will bring Baptists face to face with the world situation. One will be delivered by Dr. T. Z. Koo, the distinguished Christian leader of China.

Face the Future!

HE NORTHERN BAPTIST CONVENTION

LOS ANGELES, CALIFORNIA
JUNE 20–25, 1939

His subject will be, "Victories of the Christian Faith in China." The second, by our able and devoted missionary to Japan, Dr. William Axling, will be upon the subject, "The Church of Christ in Japan." The third to be mentioned in this connection will be given by Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance. Dr. Rushbrooke's subject will be, "Peace in Our Time?"

Somewhat different in character, but no less significant for the future, will be the reports presented by the denomination's missionary agencies. The far-reaching implications of the recent missionary conference held in Madras, India, will be pointed out by Mrs. L. W. Swain, Dr. J. R. Decker, Dr. C. S. Detweiler, and Dr. J. R. Wilson.

Christian education, in its many phases, will have a prominent place upon the program. Mention may be made of an address by Dr. Albert W. Beaven, former president of the Northern Baptist Convention. His subject will be, "Current Trends in Christian Thinking." An address by Dr. Mary Alice Jones, of the staff of the International Council of Religious Education, is to deal with the subject, "The Child's Bill of Rights." Dr. Luther Wesley Smith, Executive Secretary of The American Baptist Publication Society, with the theme, "Spreading the Light," will present a graphic portrayal of the Publication Society's program for proclaiming the gospel through personal contacts and through the printed page.

Dr. L. R. Scarborough, one of the Southland's eminent educators and preachers, will bring to the Convention the fraternal greetings sent by the Southern Baptist Convention. He will also deliver an address, "Evangelism, the Supreme Task of the Church."

There will be the usual early morning classes for the study of the missionary education textbooks. From time to time upon the program there will be sectional conferences dealing with vital matters and affording opportunity for free discussion. There will be the customary and always enjoyable college and seminary reunions and dinners. Three great banquets—one for men, one for women and one for young people—will bring to a climax the fellowship features of the convention. In addition—and very important—throughout the sessions there will be periods set apart solely for prayer and intercession so that fellowship with God may be a basic element of the entire program.

To cultivate further this spirit, special attention will be given this year to the worship services. For directing these worship periods and for leading the congregational singing, the committee has secured the help of Prof. H. Augustine Smith, of Boston. Dr. Smith will set up an exhibit of religious art—"One-tenth of a Mile of Pictures." He will also supervise the pageants to be presented, culminating in the great Convention pageant, "Upward to Christ."

The Convention will reach its triumphant conclusion in the Coronation Address, to be delivered this year by the universally honored and beloved Dr. George W. Truett. His subject will be, "The Baptist Faith in a Changing World." This address will be followed by a solemn communion service, arranged with the cooperation of the First Baptist Church of Los Angeles. This final service will be conducted by Dr. Fagerburg and Dr. Walker, both of Los Angeles, and Dr. Straton, of Detroit.

Here surely is a program which adequately sets forth the challenge of the present hour. Will Baptists respond to it? Will they match the crisis of the hour with Christlike consecration and sacrifice?

GEORGE W. TRUETT
Dallas, Tex.
Delivers the Coronation Address on Sunday night

C. O. JOHNSON
St. Louis, Mo.
Delivers Young People's Address on Friday night

R. I. WILSON
Kansas City, Mo.
Delivers the Convention Sermon on Tuesday night

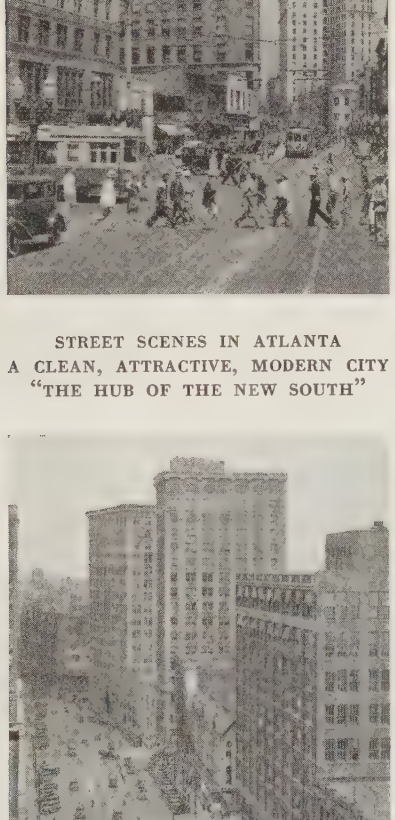
WILLIAM AXLING
Tokio, Japan
Speaks on "The Church of Christ in Japan"

L. W. SMITH
Philadelphia, Pa.
Speaks on the task of "Spreading the Light"

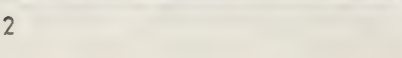
E. T. DAHLBERG
Syracuse, N. Y.
Chairman of the Convention Program Committee

Are You Coming to

By WILLIAM B. LIPPHARD



STREET SCENES IN ATLANTA
A CLEAN, ATTRACTIVE, MODERN CITY
"THE HUB OF THE NEW SOUTH"



FIVE TIMES in history the Baptists of the world have assembled in a world convention. They met in London in 1905, in Philadelphia in 1911, in Stockholm in 1923, in Toronto in 1928 and in Berlin in 1934.

Their convention in Berlin was notable. Against the background of Nazi Germany the Berlin resolutions on war and peace and on race prejudice stand as historic Baptist declarations. The convention met during a time of tenseness in Europe. President Hindenburg had died on the day before the convention opened. And before it adjourned Adolf Hitler had risen to his present place of power as President Hindenburg's successor.

Much has happened in the five years intervening since that momentous world congress of Baptists in Berlin. Great, crucial issues are before the world—political, economic, social, moral. The Christian church must speak with prophetic voice and resolute conviction. The sixth Baptist World Congress this summer will therefore be of unusual importance and significance.

The place is Atlanta, Ga., and the dates are July 22-28, 1939, but little more than a month away. Southern Baptists in the United States, as hosts, have extended a royal welcome to the Baptists of the world.

A record-breaking attendance is anticipated. It is expected that all six continents, North and South America, Europe, Asia, Africa and Australia, will send delegates. At least eighteen Baptists are coming from Germany, with passports authorized and full permission given, notwithstanding the severe financial restrictions in foreign exchange. Practically every country on earth in which there are Baptist churches will be represented.

The big, comfortable, air-conditioned Atlanta municipal auditorium has been engaged for the forenoon sessions. Afternoon and evening sessions will be held in the Atlanta Stadium with its 45,000 seats. The singing of Negro spirituals by a Negro choir of 2,000 voices will be an unforgetable musical treat. One evening will be devoted to a stirring pageant of Baptist history. Inspiring addresses by outstanding Baptists from all over the world will deal with topics of world significance. Of special interest will be the reports by three commissions, at work for several years, on the problems of Baptists and Church Unity, Baptists and World Peace, and Baptists and the Declarations of the Oxford and Edinburgh World Conferences.

It is especially hoped that there will be a large attendance of Baptist youth. There will be several youth sectional meetings on stated afternoons. One evening session will be a Young People's Session. The last two weeks in July are favorite vacation weeks. Thousands of Baptist young people thus have a splendid opportunity to combine a vacation trip to the South with attendance at a World Congress of Baptists.

We are living in an age of fear and insecurity, of disillusionment and despair. It is of highest importance that the Christian forces of the world strengthen the fellowship that unites them and plan wisely and courageously their continued service and ministry to a confused and anxious world. The Atlanta Congress thus comes not only at an opportune time in the history of Baptists, but also at a time of crisis in the affairs of the world. Any American Baptist who can find the time owes it to himself and to his denomination to attend. It will be for him one of the unforgetable experiences of life. And by sharing with others the inspiration that he is sure to receive at Atlanta, he will help contribute to the progress of the kingdom of God on earth.

ATLANTA?

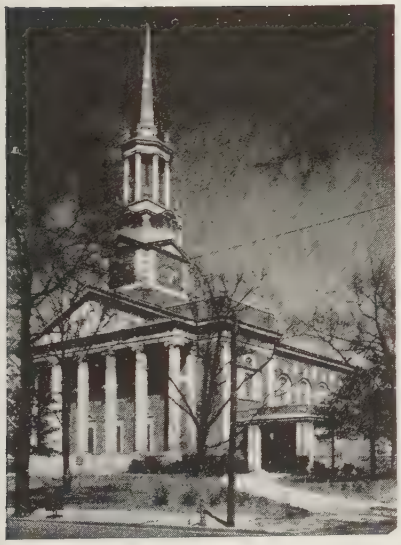
SIXTH BAPTIST WORLD CONGRESS

ATLANTA, GEORGIA

JULY 22 TO 28, 1939

DRUID HILLS BAPTIST CHURCH OF ATLANTA

ATLANTA IS THE BAPTIST CAPITAL OF THE SOUTHEAST. ATLANTA ASSOCIATION INCLUDES 74 BAPTIST CHURCHES WITH MEMBERSHIP TOTALING MORE THAN 50,000



ONE OF THE SOUTH'S MOST PROGRESSIVE CITIES, ATLANTA OFFERS AN IDEAL COMBINATION OF FACILITIES FOR CONVENTIONS. SESSIONS OF THE CONGRESS WILL BE HELD IN THE AIR-CONDITIONED MUNICIPAL AUDITORIUM AND IN THE MAMMOTH ATLANTA STADIUM. HIGH ALTITUDE GIVES THE CITY A PLEASANT CLIMATE EVEN IN MIDSUMMER. AT THE REGISTRATION OFFICE A FEE OF $2.50 SECURES DELEGATES ALL THE PRIVILEGES OF THE CONGRESS, BADGE, HYMN-BOOK, PROGRAM, ETC.

ONE PROGRAM OF PROGRESS

(*Concluded from page 7*)

that point let me ask, do the children really get anything out of the worship service, or is it all over their heads?"

"We do everything possible to make it meaningful to them," Mr. McDonald assured me. "As they advance from grade to grade they are taught what to look for in the worship services. The whys and hows of worship are explained to them. They memorize many of the hymns, prayers, and responses that we use in the morning services, and the meaning of the words is made clear. You noticed that we print on the program the words of the chorales and anthems sung by the choir. That is especially for the benefit of the children, and they enjoy following the words as the choir or soloist sings.

"I am convinced that even the very young children receive great benefit from the worship," he continued. "Those who cannot understand the deeper meaning of it undoubtedly experience the feeling of reverence that must precede any genuine worship or truly religious activity. The spirit of worship often is felt even though the words used are not understood.

"Moreover, there are tremendous values for both parents and children in worshiping together. This family grouping solves the problem of discipline with the children, it stimulates the interest of the parents, and it creates a family solidarity that is invaluable. Then, having a single unified program makes it possible for all the family to come together and go home together with one trip for the family car. We eliminate the problems that arise where some of the family want to go only to Sunday school and the rest plan to attend only the church service. Our people like it. They wouldn't think of going back to the old plan."

I talked later with several of the members and workers. They *do* like it. In the evening I visited the high school and the young people's groups, four of them. These are not independent organizations. They are the same groups that meet in classes for their departmental studies and activities after the worship service in the morning. They have the same leaders and counselors. Their programs are approved by the board, so there is no overlapping. At these evening sessions there is strong emphasis on fellowship. Each group begins its session by gathering around a table and enjoying a light supper. Then they undertake their discussion programs, finally closing with group devotions.

Such is Sunday at the Immanuel Baptist Church. Upon inquiry I discovered that this Sunday program is but the baseline of a larger week-day program: Parties and outings for the children, a three-week vacation church school with seventy-five percent of the church's children enrolled, week-day classes on released time from the public schools, club activities for high school boys and girls, social and dramatic activities for young people, monthly fellowship dinners for the entire church, an active "Women's Alliance" program, and occasional activities for the "Immanuel Men." Quite a program! And all under the coordinating supervision of the Board of Religious Education!

There is remarkable unity in Immanuel Church, because it is a church and *only* a church. There are no independent groups or organizations for the purpose of fostering missions, stewardship, temperance, study courses, or any other specialized interests. All such activities are planned and coordinated through a single organization, and in this way *all* of these interests are presented to *all* the people in the regular program of the church.

"Another question, please," I said to Mr. McDonald. "It seems to me that if you bring up your children right *in* the church, they will take it for granted that they already belong to the church and will not see the need of baptism and formal membership. What about that?"

"I'm glad you brought that up," he answered, smiling. "The children do take it for granted that they belong to the church. It is only natural that this should be the case. They have grown up in the church. We speak of them as 'the children of the church' every Sunday. This does not mean, however, that the ordinance of baptism loses its significance in their experience. Indeed, I am convinced that for them it takes on more vital meaning than usual.

"Through the constant sharing of the life and worship of the church and through our class teaching our children come very early to realize the purpose and the nature of the church, that the church is a body of individuals who have given their lives to Christ. Then comes the time when they make their Christian decision and come for baptism, as many of them did at this Easter season. True, they do not think of baptism primarily in terms of joining the church. But they do think of it as their pledge of allegiance to the Christ whom here within the life of the church they have come to love, and whom they now wish to serve. Is not this the proper conception, after all?

"Then, too, in our type of program we avoid the necessity of the transfer of loyalty from the Sunday school to the church. Our children are already in the church. Their habits have become fixed and will serve to carry them over that dangerous period in which so many young people drift away because they feel too old for Sunday school and too young for church."

By this time all that I had seen in the Immanuel Baptist Church had convinced me of the success of this unified organization. As far as I could see, this success results from the whole-hearted cooperation of all the people in an excellent plan. The pastor himself claims little credit. He insists that other churches can make the plan work, and that the secret lies in that fundamental idea—"A Church, and *only* a Church."

GOLDEN JUBILEE

THE World Sunday School Association is fifty years old. The first meeting of this organization was held in London, July 1-6, 1889. Since that time conventions have been held in Glasgow, Rio de Janeiro, Los Angeles, Tokio, Rome, Jerusalem, and other cities of the world.

Plans are being made for the celebration of this fiftieth anniversary this year. Mission celebrations will be held in various parts of the world, and messages will be broadcast.

A beautiful booklet for the celebration is being prepared by Mr. Arthur Black, of London, a veteran leader in the association. Sunday schools are urged to make their plans for an appropriate observance of this anniversary in their own program.

A request sent to the World Sunday School Association, 51 Madison Avenue, New York, N. Y., will bring to you materials and further information regarding plans for the celebration as they have been worked out.

JUDSON PRESS PUBLICATIONS

AT a Sunday school staff conference recently, the question was asked the state director, "Do you think that the Baptist publications are the best we can get?" The director replied, "No. When you say 'best' you imply comparison. I must reply honestly that I consider some others as good as our own. But, if ours are as good as theirs, we have every reason to buy our own, as every cent of profit which we make from the sale of them is reinvested in our Baptist work of missions, evangelism, religious education, and young people's work. When you buy from a non-denominational, private concern, you put a profit into the pocket of the stockholders of that concern. When you buy from The American Baptist Publication Society, you put the profits into your own pockets, as you are the stockholders of The American Baptist Publication Society. So, if our own publications are as good as the best on the market, and I can honestly say to you that I believe they are, you would do well to buy from your own denominational publishing house."—*Massachusetts Baptist Bulletin.*

The Baptist State Convention

Its Nature and Purpose

By F. W. STARRING

Executive Secretary and Director of Promotion, the Oregon Baptist State Convention

THE state convention is not a mere name prefixed to a telephone number, nor is it a device for occupying office space. It is not simply an ecclesiastical set-up involving directories, statistics, and finance. Above all, it is not just another organization with its hope of survival hanging upon the success of nerve-agitating efforts to avert impending disaster as a result of an unbalanced budget.

Our state convention is really ourselves—the members of local Baptist churches—united in a fellowship that is state-wide in organization and world-wide in vision. It is ourselves joined together to form an agency for missionary endeavor. This agency has its immediate task in the field of home missions, but its outreach does not stop short of "the uttermost part of the earth."

It Is an EQUALIZING Agency

A Baptist church may be small. Its resources may be limited by reason of its infancy, or possibly a combination of unfavorable circumstances may have squeezed out some of its vitality. Older and larger churches, with the advantage of experience and development, may pool their resources for the production of an invigorating outflow to these younger and less robust churches. The state convention board is the agency by which this strengthening outflow is directed and regulated.

Communities without church privileges are raised to higher levels of opportunity when state convention workers establish Sunday schools, preaching stations, and Christian centers. Racial groups lacking an adequate spiritual heritage become the beneficiaries of a like ministry. Our state convention is the agency of the churches for providing something approaching equality of privilege in the realm of spiritual values.

It Is a MOBILIZING Agency

Leadership in kingdom activities is discovered, assembled, and released by means of careful planning and financing at the headquarters of our state convention. This leadership usually centers in the personnel of a trained group of workers, including a very small number of employed full-time specialists in evangelism education, and promotion, and a comparatively large number of volunteer workers. The training, sending forth, and directing of these lay workers is the responsibility of the state convention. Many who are well endowed in the matter of time and talent lack the funds needed for traveling to and from the waiting areas of need. Moderate appropriations of state mission funds for such use constitute an investment in leadership sure to pay generous dividends in the enrichment of church life.

It Is a VOCALIZING Agency

To say that it is a vocalizing agency does not mean that it is vociferous in presenting reasons for its own organic existence. Rather the fact is that every one of the thirty-six state conventions within the Northern Baptist Convention has a program of missionary instruction calculated to call attention to world needs. Our Northern Baptist people live within the bounds of the state conventions. The members of our convention churches are the producers and guardians of those stores from which must come the funds to sustain every form of missionary work at home and abroad. As stewards they not only must know their duty in the handling of money, but they must also be intelligent concerning the available channels through which money must move in order to meet the world's necessities and to achieve the will of our Master.

A graded presentation of missionary opportunities reaches children, youth, and adults in the homes of our church membership. The state convention speaks for multitudes of dwellers in spiritual destitution who have no means of speaking on their own behalf. Thus is relayed to our people the Macedonian call from Asia, Africa, and from all points of need beyond our knowledge through intimate personal contact.

Printed matter is shipped out from our convention offices as distribution centers. Monthly bulletins proclaim possibilities of adventuring with the gospel. Every convention staff regularly cooperates with other agencies doing similar work within the denomination. Executive secretaries and directors of promotion contrive systematically to open church doors and pulpits to the missionaries returned on furlough. Thus, a million and a half people in this land of gospel light and liberty may hear the cry of a child in a remote jungle village, and in response there is sent back the comforting voice of the nurse, the healing word of the doctor, the guiding counsel of the teacher, and the awakening message of the preacher of Christ.

It Is a VITALIZING Agency

Individual believers and local churches are made to live by the vitalizing power of the gospel. Our state convention is but a mass of useless, inert machinery if it is not aglow with the light and vibrant with the life that issues from the Christian message. Its contribution, viewed on a cash basis, is not impressive in these days of anemic budgets. What it gives and does in terms of spiritual realities proves its right to continue its work, assured that it merits the increasing support of our Baptist churches, as whose agent it stands on the battle-line.

Everything the state convention plans and does is apostolic at least in this: it is "for the gospel's sake." This agency of the churches knows that in every county of its own area and in the regions beyond, man's only and sufficient hope is Christ, "the Way, the Truth, and the Life."

THE STATE CONVENTIONS, at first, were purely missionary organizations. They preached the gospel in unevangelized areas and aided weak churches. They still carry on this work, but in addition they have become significant expressions of the corporate life of the churches within the States.

BETTER CHURCHES
Through Better Leadership

By A. J. R. SCHUMAKER

IT is an accepted fact that there is an imperative need for better Baptist churches. Every one of our churches ought to be vastly better than it is. In saying this, we are not concerned merely with faults which ought to be remedied; we are considering also possibilities which ought to be realized.

The primary failure of the church has been the failure to select, train, and supervise an adequate leadership. In the absence of inspired leaders who are masters of their tasks, progress is impossible. The churches realize the situation in a vague way; the lack of leaders is deplored, but little is done about it. What *can* be done about it? is asked with an inflection of hopelessness. We must not forget the counsel of Jesus at this point. He said, "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." God would have us realize not merely that we need leaders, but need leaders who are under his guidance. The lack of leaders in the church is, therefore, first of all an occasion for earnest, persistent prayer. But prayer alone is not enough, as we discover when we pray for our daily bread. Thorough, systematic effort is necessary. Even the call to service may come through channels which are humanly provided, and *training* for service certainly demands a carefully planned program.

The church today needs to make definite provision to care, in particular, for the following factors in its program: Worship, Stewardship, Fellowship, Preaching, Evangelism, Missions, Teaching, Ministering. In addition, leaders are needed who understand how to employ architecture, art, music, drama and recreation in the service of religion. Of vital importance, also, are management, publicity, and outside relations.

In addition to the number and diversity of these factors, we must remember the diversity presented by the ten distinct age-groups to which the church must minister. For generations, the children of the church have been cared for exclusively by a *foster-parent*, the Sunday school; the young people have got along as best they could, while the adults alone have fully shared the privileges of the church. The time has come to end this awkward state of affairs. The church itself must care for its children, win the loyalty of its youth, and provide for the continued growth of adults. This is an immense task, but under God it can and must be accomplished through an adequate, specialized, trained leadership.

There is a comprehensive plan for providing this leadership. The majority of our Baptist people have probably heard of it. Many churches are actually and actively employing it with excellent results. But the fact remains that in the majority of our churches there is little definite knowledge about it. Many feel a sense of difficulty about getting started with it, and are skeptical as to its value and the extent to which any real use can be made of it.

This attitude was expressed not so long ago by a young woman in a leadership conference. "What I would like to know," she said, "is whether these courses are really being taught anywhere. We hear much about this work, and are urged to make it part of our program, but we have never done anything about it, and we seem to be getting along as well as most churches. Somehow it's hard for me to believe that many churches are taking it up, and I never in my life heard of anyone who studied enough courses to secure a diploma."

The feeling expressed by this young woman was perfectly natural, for it is difficult for us to realize that there may be others who are doing more than we are. We need the reminder furnished by Henry Drummond in *The Greatest Thing in the World:* "Whenever you attempt a good work, you will find other men doing the same kind of work, and probably doing it better."

Those who are skeptical about leadership education progress might well marvel upon becoming acquainted with what is being accomplished in every state in the Northern Baptist Convention. An immense volume of work is in progress, including church classes, community schools, summer assemblies and home study. The exact figures are not important in this connection. The volume is sufficient to warrant saying that what so many churches are doing successfully, all churches could do if they would make the same effort.

Before looking at the present leadership curriculum in detail, we should understand that it is far more than a list of courses. It marks a radical change and an immense improvement over previous curricula. For the first time we have an educational program in the church that is really linked with life. The old system conferred credit cards and diplomas for the mere taking of study courses. The new plan issues certificates of progress to growing leaders who participate actively in the work of the church, and who put to practical use the principles learned in the classroom. There are, in all, seven lines of activity to follow out in order to secure a certificate of progress.

The old "teacher training" was launched over fifty years ago with a single manual of "normal lessons." That the present curriculum is concerned with more than lessons is proved by its "five underlying principles."

1. Every leader to be dominated by a driving passion to make the Christian message operative in personal and social life.
2. Training for all workers in the church, not merely for Sunday school workers.
3. Training on the job through specific responsibilities under supervision.
4. No stopping point in leadership growth. Adjustment to changing conditions calls for continued study.
5. The curriculum alone is not enough. Every available means of education to be used.

For the first time, we have a curriculum which takes account of the personal religious life of the leader in training. Previously this was taken for granted. We now understand that definite instruction and guidance are necessary to make sure that the inner life of the leader is renewed from above, and kept upon the Christian level. Another course deals with "My Christian Beliefs," which is most timely in a day of doctrinal confusion.

Courses like these are for all leaders. They are followed by courses dealing with specific responsibilities. There are, in all, four series of courses, designated numerically, and all the courses in each series fall into the same seven groups: I, General; II, Children's Division; III, Young People's Division; IV, Adult Division; V, Leadership Development; VI, Administration; VII, Field Work.

The First Series courses are intended for those who have had no previous training experience, or whose free time is definitely limited. The courses are brief, clear and practical, and the books used are inexpensive manuals. The Second Series courses require, individually, twenty hours' work, and the textbooks are proportionately substantial. It is this series which must carry the main training load in our churches. There is a growing demand for Third Series (thirty-hour) courses, and the Fourth

Series will be developed as the need for such courses becomes apparent.

It is not necessary in this article to go into further detail regarding the standard leadership curriculum. Additional information may be found in a series of free leaflets to be had from your area director of Christian education, and a full account is given in: Educational Bulletin No. 501, First Series, 10 cents; Educational Bulletin No. 502, Second Series, 20 cents; Educational Bulletin No. 507, Enlisting and Developing Church Workers, 15 cents. All of these may be ordered from any branch of The American Baptist Publication Society.

An impressive program of leadership education emphasis and promotion, to continue through a period of three years, will begin October 1, 1939. This program has the approval and support of the Council on Christian Education of the Northern Baptist Convention and of various other denominational agencies. This movement has three objectives:

1. To secure the recognition and adoption of leadership education as the basic means of strengthening the local church as it seeks to advance the kingdom of God.
2. To have every local church accept primary responsibility for the training of its own leaders.
3. To acquaint all the churches with the resources of the standard leadership curriculum and all other means of training which are made available by various denominational agencies.

Information regarding the plans that have been made for promoting this movement will appear in later issues of BAPTIST LEADER, but the information contained in this article and in the leaflets and bulletins to which reference has been made will enable any church that desires to do so to launch a leadership education program of its own without delay.

There is every incentive for making leadership education a part of the regular church program, and not least is the happiness which the work affords. It is a joy in itself. It adds to the joy which is to be discovered in all other forms of church activity.

"Yes, I teach in the Sunday school," was the reply of a teacher to the surprise of an acquaintance who had just made the discovery. "It's the greatest bore in the world, isn't it?" Place over against this the enthusiastic declaration of a group of young women who also had been discovered to be teachers in the church: "We can hardly wait till Sunday comes to be with our boys and girls." The secret of the difference is to be found in leadership education.

How One Church Did It
Through Leadership

By OWEN C. BROWN

THE First Baptist Church of Santa Monica, Calif., has increased its Sunday school attendance 100 percent during the last two years, and the pastor, Rev. S. Frazer Langford, tells how it was done.

He found both attendance and interest in the Sunday school at a low ebb, due, at least in part, to the fact that there was a shortage of both officers and teachers. The same lack of enthusiasm was evident in the church itself.

The pastor planned his entire course of action on the theory that the best way to build up a church is to build up its Sunday school. Accordingly, he brought the problem of the Sunday school to the church. He preached about it. He prayed for Sunday school leaders. He enlisted many to join with him in this petition for officers and teachers. A large part of his church calling, as well as of his preaching, planning and praying were for the Sunday school.

The remarkable growth in this Sunday school did not come in a sudden flash. It was brought about slowly by steady, hard work with careful, definite planning, by an increasing good fellowship of all workers in the task, and by an unwavering faith that refused to yield to discouragement or to be baffled by difficulties.

One Sunday morning the pastor found that the superintendent and all of the teachers of the junior department were absent, and the pupils were running wild. At the suggestion of a deaconess he restored order in the department, elected himself junior superintendent, and deliberately set to work to prepare himself to be a good leader of juniors. He found the boys and girls responsive to his leadership, and gradually he led the teachers and the officers of the department to more faithful service.

The minister realized his own need for added training for this special task. Accordingly, he enrolled in the local university for courses in religious education, choosing those that would help him in his new work. He studied the characteristics, the interests, and the abilities of juniors. He gave himself heartily to the boys and girls for this particular service, and soon the department was growing encouragingly.

Meanwhile, the united prayers for leaders for all phases of work were being answered. A young business man, a contractor, was elected general superintendent of the Sunday school, and he began his work with real enthusiasm. He arranged regular meetings for the officers and teachers. He built up a fine spirit of fellowship and interest among them, and together they developed new plans.

A young people's department was organized, and a trained young man accepted its leadership. In this department two groups of young people of college age were formed. The superintendent's wife was chosen teacher of the young women's class, and the pastor was asked to teach the young men's class temporarily.

Many young married couples were reached, and two classes were organized, one for men, and one for women. Two skilful, devoted teachers were enlisted to lead them. The women's class was tied into the life of the church through the help of the women's circle. Older adult classes showed new life, and the entire school grew steadily.

The superintendent urged every teacher and officer to take some special training for his work. Fortunately, they are within fourteen miles of the First Baptist Church of Los Angeles, where every winter a three-week School of Leadership Education is conducted. A plan for transportation has been worked out by the Santa Monica church, and each year a large number of their workers enjoy the study, fellowship, and inspiration of this school. Thus the leaders are growing in their ability to be of practical help to those whom they lead.

The pastor also pays high tribute to the lesson courses and other literature from The American Baptist Publication Society, both as an additional means of leadership growth and as guidance for the pupils. He says that workers and pupils alike look upon these materials as their regular and indispensable help.

Possibly the most significant thing Mr. Langford did was to lead his people to join together in earnest prayer for leaders. He realized that the pastor and the church that can find and train leaders can do what otherwise is impossible.

This fact is true not only in Santa Monica, but in every situation. It is an imperative task of the church to enlist and train leaders and to inspire them with enthusiasm. A growing school and a growing church are the inevitable results.

A $10 Collection Story

We did not pay ten dollars for the story. Nor do we wish to sell it at so much per word. It was given to the BAPTIST LEADER by a generous friend. We wish to give it to you—in exchange for your best Collection Story.

The friend who gave it to us did not boast of his art of story-telling; he did not claim that the story was original. But he did say, positively, that it was a "ten-dollar story." You will be interested in how he estimated the actual value of such a little story. We shall let him explain in his own words:

"The moment before the officers took up the evening offering," he said, "I told the story—simply, quickly. That was all. But, afterward, when the offering was counted, it was found that the little story had done something to that congregation. The collection was at least ten dollars above the average."

We believed what the gentleman said. He had the manner of a true and honest story-teller!

The Story Itself

He was a pleasant little man, with a winning smile. It seems that his hair was a little gray. His name was Little. He lived in a pretty little house with Mrs. Little. He earned a comparatively little salary. In fact, he owned only one large possession. That was his big family of little Littles.

Yet the paint on his little house was always white and fresh and clean. His little lawn was neat and trim. His little garden was beautiful with wholesome vegetables and bright flowers.

On Sunday mornings all the Littles, big and little, trouped to the neighborhood church. Their cordial smiles made them hosts of friends. It was obvious that the Littles got a mighty big slice of happiness out of living.

And when people asked Mr. Little how they managed to do so many worthwhile things on such a little salary, and to enjoy life so greatly, he smiled pleasantly.

Then he said, very simply: "EVERY LITTLE HELPS."

Turn About Is Fair Play

If a great number of pastors will accept the Little story, and use it so effectively as to increase the average offering ten dollars, or even more, we shall be very happy about the whole thing. And if a large number of pastors shall be moved to invest part or all of this prospective increase of offerings in subscriptions to the BAPTIST LEADER, a great many Sunday school workers will be exceedingly happy about the whole thing.

With the same generous thought in mind, will you kindly glance at DEACON EZRA'S face? You will observe that his frown is too sad. Unless he can "do" a smile or two, we shall have to trade him off for a more cheerful character. No deacon has a right to look that despairing. Now if you want to see DEACON EZRA'S face "lift," just add your subscription to the many others that are pouring in to BAPTIST LEADER. For already we are confident the good DEACON has a big smile coming.

WANTED: Your Best Collection Story

If you will send BAPTIST LEADER the gently pointed story that you have used to "open tight pocketbooks and make faces red in order to keep the church treasury in the black," we shall gladly give your good story to other pastors. When in any church there is a deficit, or an interest payment due on the church debt, a story that has a smile in it is often needed. A cheerful story often has been known to make a cheerful giver. If you have a story as good as that, you have what many a pastor is waiting for, and what is well worth the sharing.

The best Collection Story is usually very short. One hundred and fifty to two hundred words is the ideal length. But the main point is, we should like to receive yours within the next ten days. Lest you forget, you know.

DEACON EZRA FROWNS

"Of course the pastor loses heart,
When members fail to do their part."

■

The Testimony of a Changed Life

We have been getting little groups of baptized persons together, to go about and answer the simple questions of the Indian villagers. One was asked by a villager, "Have you seen God?" And his answer was, "Sirs, you knew me two years ago. I was a drunkard. You know me now. I do not think I should have had all this change if I had not seen Jesus Christ."—*Bishop Azariah*, India.

WHAT PASTORS SAY ABOUT BAPTIST LEADER

The BAPTIST LEADER, incorporating so much between just two covers, is truly a worthy symbol of the unity that should exist in the educational work of our denomination.—J. WILLARD MCCROSSEN, *Pastor, First Baptist Church, Paterson, N. J.*

I congratulate you upon the strength of the articles which it contains.—CHARLES H. HEIMSATH, *Pastor, First Baptist Church, Evanston, Ill.*

Let me congratulate you on it! It appeals to me as a splendid publication.—EDWIN T. DAHLBERG, *Pastor, First Baptist Church, Syracuse, N. Y.*

We shall have it for our officers and teachers. It is informing, inspiring, and indoctrinating.—F. I. SIGMUND, *Pastor, Baptist Church, Pemberton, N. J.*

It gives us what we have needed for some time and is in a most attractive form. I have instructed my supplies secretary to order enough copies to show to each officer and worker in the church.—HOWARD HAWORTH, *Pastor, Vernon, Ind.*

I cannot refrain from sending these few lines of congratulation on the new BAPTIST LEADER. It has the fine qualities of the older Leaders and then some.—ALFRED T. MERCER, *Pastor, Central Church of Bloomfield and East Orange, East Orange, N. J.*

Let me say that I think that you have produced a wonderful magazine which will be helpful and constructive in every way.—ALBERT L. DRAKE, *Pastor, First Baptist Church, Waterloo, Iowa.*

I have felt for a long time that our Baptist leaders needed this kind of monthly periodical. The general make-up and design of the paper is excellent.—WILLIAM R. PANKEY, *Pastor, Union Baptist Church, Pittsburgh, Pa.*

The new BAPTIST LEADER is splendid and many of our people are wanting it for their private use.—BROUGHER P. MADDOX, *Chevy Chase Baptist Church, Glendale, Calif.*

I want to be among the first to subscribe to the BAPTIST LEADER. The fine group of contributors and the nature of the articles will go a long way in strengthening the work of our denomination.—WALTER O. MACOSKEY, *Pastor, The Glenville Baptist Church, Cleveland, Ohio.*

Averting the Summer Slump

By DOROTHY W. PEASE

JUNE, Children's Day, school vacation and then——

The pastor and the superintendent shrug their shoulders and feel sure that they are facing the "summer slump." Some face it with their hands up and some face it with their chins up. The mountains, the seashore, the lake, the open road—all take a toll of our Sunday attendance. Vacation is here and it is a season of freedom. Whether the head of the house has a month's vacation or none at all, "vacation" begins when school closes and ends when school opens in September.

The seriousness of the situation in its effect upon the church school varies with the community. The city church members have summer homes and camps within commuting, or at least week-end, distance from business. Even though boys and girls may still spend their summer playing in the city streets, the teachers and leaders of the church school are missing. In the country the church schools are often supplemented by visitors from the city. The mountain and shore resort churches sometimes have an influx of summer people, but often their own members are kept at home by the extra work of looking after guests.

Instead of trying to believe that the summer period is the same as any other season of the year, we would do better to admit that it is different and make our program different to meet the situation. First of all, we should have different teachers, for a part of the time at least. Our regular staff of teachers, after forty weeks of faithful work, need to be released for a few weeks in order that they may return to their work in the fall with renewed interest and zeal.

The second change, found advisable in many situations, is to have larger groups—department instead of class groups. In most schools one teacher and an assistant will be able to care for each department. With the smaller staff it will be possible to secure better-trained teachers for this temporary leadership. Public school teachers who feel that their winter schedule is too heavy to permit teaching in the church school are often willing to render splendid service during the summer months.

Under such an organization the Keystone Graded courses can be used for the summer quarter on a departmental plan. In the primary department, for example, the entire group would use Course I, Part 4 the first year. The second summer, Course II, Part 4 would be used, and Course III, Part 4 would be studied the third year of the cycle.

A more important adjustment is to plan a more informal program. Creative activities will grow out of group discussion more readily in the summer than in the winter class groups. The summer visitors, coming as they do from different environments, will make a significant contribution and will thus come to feel at home in the strange surroundings. One summer a second grade class in a rural school was having a unit of lessons on "thankfulness." The high point of the series was the writing of a thank-you song.[1] The children worked together on the words, but when it came to the music, they could not get started. A summer resident began humming and before long they worked out a tune with her leadership. She sang it through and the others made suggestions about repeats and refrain while the teacher was writing it out for them. The following week they made individual copies of the song and sang it for the entire department.

Some schools plan special features for the summer season, bringing in a different leader each Sunday. Possibilities are pictures of the land where Jesus lived, shown by someone who has been there; a chalk talk or object talk by someone who is especially clever at that sort of thing; a missionary in costume with curios and figurines; stereopticon pictures of one of the mission fields; a story told by the leader and retold by the pupils as they paste pictures of the setting and the characters on a large poster; informal dramatics; and other "surprises" depending upon the leadership available. The chief criticism of this type of set-up is that all but the last two features allow for no activity on the part of the pupils. Each one is good in itself but, taken as a whole, the program lacks unity and balance.

If the church has a week-day vacation school, the Sunday work should be correlated with it or planned to supplement it. If there is no week-day school, the vacation school-books may be used either as text or as supplementary material, for they have a wealth of suggestions for expressional activities.

The primary department in the country or near a city park may select lessons from *Exploring God's Out-of-Doors*,[2] by Rebecca Rice, perhaps meet-

(*Please turn to page 27*)

God's Out-of-Doors

By Inez Barclay Kirby

When you seek the forest
Take a child's small hand,
Lead him out from teeming
streets,
Help him understand
All this wonderland:

How the winds go sighing.
How the brooks run free.
Help him listen to the birds,
Let him heed the bee,
Strange to such as he.

Lead him through the meadows
Where the sky bends low,
Teach him what the daisies are,
How the berries grow—
Teach him all you know.

Back in strident alleys,
He will walk by streams
That will blot the city out.
Sweet will be your dreams
When the child's face gleams.

[1] *Children's Leader*, November, 1934.
[2] Cooperative series vacation school text.

The Fellowship of Children's Workers

Presented by PEARL ROSSER

HAVE you often wished that your children were getting a better program of religious education? Have you wished that in the home and in the church those who are leading children were doing a better job? Have you wished that those who write lessons and prepare helps for teachers and publish leaflets and make speeches were more practical and more inspirational and more helpful?

You are not alone. Many others have made these same wishes. Somehow it is a source of strength to know that there are others seeking the same kind of help. A common need in a common task creates a common fellowship. And, more glorious still, the Gospel of Jesus Christ opens the door to a great fellowship for those who are endeavoring to lead boys and girls into the abundant life. "If we walk in the light, as he is in the light, we have fellowship one with another. . ." 1 John 1: 7.

All workers with children—parents, pastors, Sunday church school leaders, vacation and week-day church school leaders, Junior Society and Children's World Crusade leaders, and all other friends of children—need each other. Therefore, YOU ARE INVITED TO JOIN THE FELLOWSHIP OF CHILDREN'S WORKERS.

Baptists are strengthened by cooperation with children's workers in many other Protestant churches. This makes for a wider fellowship. Through the Committee on Religious Education of Children of The International Council of Religious Education, all children's workers are joining in a plan of self-improvement.

This committee is made up of the denominational directors of children's work, the editors of children's publications, teachers in colleges, state directors of children's work—persons who give their entire time to planning for the religious education of children. The members of the committee have studied hard and worked hard to think through problems of the religious growth of children. They have revised materials and leaflets, they have changed the programs of institutes and conferences, they have given more and more time to working out ways in which the materials and programs can actually reach all the local churches and be useful there. In all this effort they have sought counsel of parents and local church leaders whom they knew or who could be called together easily. They feel now as if there is an additional way to attack the problem: to ask many more earnest pastors, parents, and teachers to join them in a fellowship of study and planning and working out ways to make the results of their work available to one another.

There are two plans for membership in The Fellowship of Children's Workers.

PLAN I

The Fellowship of Study

If we are to help ourselves and each other, we must study. Reading, observing children and trying out new plans are the best ways of improving our work with children.

A carefully selected list of books has been prepared for your use. These books include both those which leaders of children in home and church need for their own religious growth and books which they need for the guidance of children in religious growth. It seems clear that a great deal of difficulty in leading boys and girls into a satisfying and stimulating religious faith has come from the leader's own lack at this point. The books suggested for help in the leader's own religious growth are only a few of those which others have found especially helpful. Different points of view are to be found in the books suggested, and it will be most helpful if each of us will evaluate the experiences of others as they are recorded in books, appropriate the help they afford us, and then arrive at a personal religious faith which is our own, tested by our own experience.

Likewise, the books regarding the nurture of religious faith in children represent different points of view and different experiences among helpful leaders of children. It is hoped that these differences will stimulate thinking. It is hoped, too, that because one disagrees with a writer at one point it will not be thought necessary to reject all he says. Rather, let the books be read thoughtfully—that is, expecting to discover, prove and choose from one's study.

It is not only books that must be studied. There is no source of help to the leader that can take the place of good teaching materials. You will wish to be sure that you have the materials recommended as best by your own denomination. Send for the charts and descriptions of lesson materials and teaching helps. Then you will wish to read the forewords and the suggestions to the leaders and try actually to use the suggestions. You will wish to go over all the materials proposed in a

(*Please turn to page 29*)

- - - - - - - - *Fill in and mail this coupon to* - - - - - - - -

THE FELLOWSHIP OF CHILDREN'S WORKERS,
1701-1703 Chestnut Street, Philadelphia, Pa.

I wish to enroll in THE FELLOWSHIP OF CHILDREN'S WORKERS and have checked below the type of membership I desire:

☐ PLAN I—*Fellowship of Study* (*No charge*) ☐ PLAN II—*Fellowship of Sharing* (*Enclosed find 50 cents for "Exchange" Service*)

NAME _____

ADDRESS _____

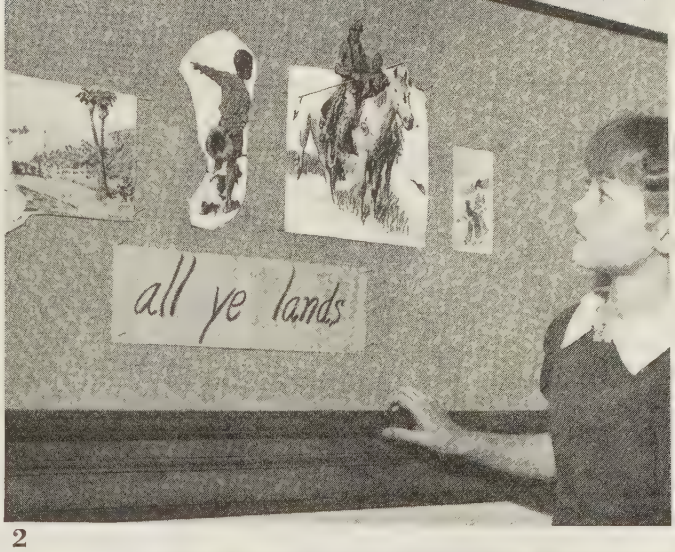
Position in church _____ Name of church _____

Making a Movie of Psalm 100

By Nan F. Heflin

MAKING a movie to illustrate Psalm 100 is an excellent activity for primary and junior children. If this project is wisely guided, valuable religious learnings result. Boys and girls learn how to work together in Christian ways on a worth-while undertaking. They take turns, share materials, and help each other. The words of the psalm become more meaningful, as they weigh and discuss, evaluate and select the most helpful pictures. Using the passage purposefully over and over again, they unconsciously learn the psalm for later use in worship. The children use the movie in their own classroom. They share it with the rest of the department. A worthy childlike purpose plus intelligent practice plus satisfaction in accomplishment equals effective learning in Christian education.

1

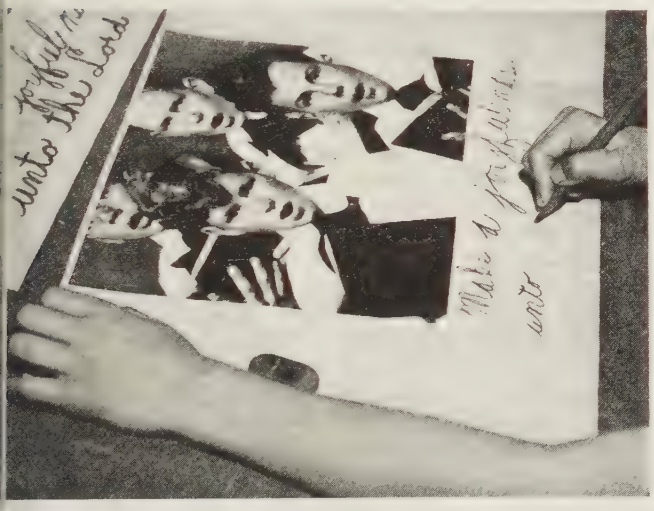


2

THIS IS HOW WE DID IT

Making a Movie of Psalm 100

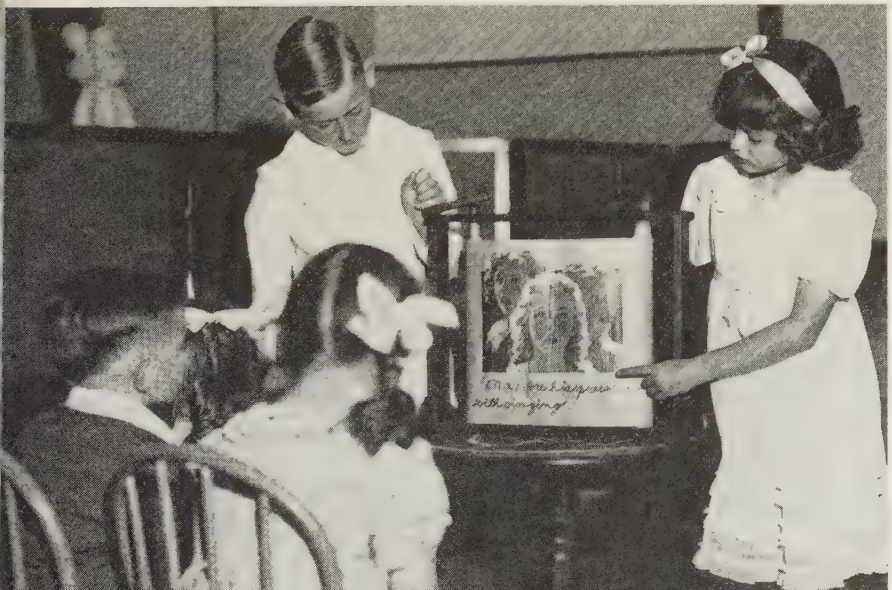
Planned by NAN F. HEFLIN *Photographed by* RALPH BERRY



1. CHOOSING PICTURES TO MATCH WORDS.
2. DECIDING ON PICTURE THAT BEST SHOWS MEANING.
3. PASTING CHOSEN PICTURE ON PAPER.
4. WRITING VERSE PORTION ON SECTION OF REEL.
5. JOINING SECTIONS TO COMPLETE REEL.
6. FASTENING REEL ON MOVIE FRAME.
7. SHOWING AND EXPLAINING MOVIE TO DEPARTMENT.

3

5



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6

Ralph Berry

PLANS

For the Nursery Class in

JUNE

By HAZEL W. BIRNBAUM

IN the plans for the nursery class last month (see BAPTIST LEADER for May), a consideration of the church was suggested. In addition to having value in itself, this should serve as a preparation for any plans which might be made for taking the children into the auditorium for Children's Day. Some churches also have their promotion in June, because of the close of the church school for the summer. Therefore, we shall keep these two special days in mind in planning our June experiences in the nursery class.

At the departmental conference the leader will work out with her assistants the aims for the Sundays in June, decide upon what materials should be ready, and, of course, determine what activities may be worked out in accordance with the children's own suggestions and contributions. Many offerings from the nature world will be brought and these will afford numerous opportunities for conversation, appreciation, and other activities, including surely the expression of gratitude through worship and prayer. Vases should be ready for the children's arrangement of any flowers brought. We will not forget to lead the children into a feeling of partnership with God in the care of the plants and the flowers, for we want them not only to appreciate God's care and love, but also to understand that he counts upon us for cooperation.

At this monthly conference the workers will want to discuss the advisability of having the nursery class join the older groups in celebration of Children's Day. Some things may be said both for and against this plan. If it is undertaken, the children should be protected from overstimulation. Of course, no special material will be "learned" for the occasion, but the children will simply carry out, in the most natural way possible, some of the activities of a regular session. Suggestions as to a possible procedure are given in plans for the second Sunday.

At the beginning of the month a letter should be sent to the parents telling of the plans and asking their cooperation, especially in regard to strengthening the children's feeling of security if the children are to be taken into the larger church group. Of course, even though the nursery class is included in the Children's Day program, only those who wish to join will be included in this group. Unless an explanation is made beforehand some parents may wonder why their child did not appear, but by discussing this matter in the monthly letter, we shall avoid any embarrassment. In no case should these children stay in the auditorium for the entire program, but after their brief share in the service they should return to their own room where activities suited to their needs will be planned.

We hope that many parents are using with their children the splendid little book *Prayers for Little Children*, compiled by Mary Alice Jones. This will help to encourage an appreciation of God's care and goodness in the home as well as in the church school. It would be helpful if suggestions for prayers and "prayer conversations" were sent home in a small mimeographed pamphlet for the parents' use. A copy of the songs, "Oh, Who Can Make a Flower?" and "We're Glad Today" also should be sent home. These are two songs which can be used easily and repeatedly in the home in many different situations.

With all our preparations carefully made, we are ready to outline a possible procedure for the Sunday morning sessions.

First Sunday

Two service projects were mentioned last month: bringing flowers for the church on Children's Day, and helping to purchase a picture for the children of some other church to enjoy. If the former was chosen, further mention should be made of this. If the latter, the picture should be on hand so that it can be wrapped and a note prepared to accompany it. Of course, only the oldest of the group will enter into this interest. The scrap-books made by the children should be finished and taken home this Sunday. If the little ones are to appear next Sunday in the Children's Day program, a conversation about the experience should be planned in which the procedure is carefully explained. If we recall the visit to the church last week, with its many lovely remembrances, it will help the children to look forward to this new experience instead of fearing it. During this latter part of the year more group work can be done, at least with the older ones, so this conversation can be carried out without feeling that we have forced the children into an unnatural situation. If the children are to sing a song the following Sunday it can be sung over and over during this session. It should be one already familiar to the children. The story of "Jesus and the Children" can be told while the group is together, or to small groups, or to individuals, as the opportunity presents itself. The songs, "We're Glad Today" and "Every Morning Seems to Say," may be sung during this time also.

Second Sunday

If the children have a part in the Children's Day program, another conversation about this experience should take place to make sure that no child becomes frightened at the prospect of any unusual procedure.

The plants in the room should be cared for early by those children who wish to do so. One assistant should stay with the younger ones and those who decide not to go with the group into the service. The children should be taken to the auditorium quietly and slowly with assistants to help along the way. If they are seated on the floor of the platform, facing the teacher, and with their profiles toward the audience

there will be less chance for confusion and fear.

They may have a basket of blocks which they will empty on the floor. Together they may build a house, a church, a bridge, or whatever has been decided upon in advance. The teacher's conversation may call attention to the fact that it is fun to play together and to share toys. She may tell the story, "Frank and Kenneth, Two Little Friends," and the children may sing, "We Are Glad for Friends."

After their part is concluded, they should return immediately to their own room without applause. A rest period should follow their return, while quiet music is played. This gives an opportunity to use the music of some good hymns which they can associate with their own church room and later with the church, such as "This Is My Father's World," "Fairest Lord Jesus," "I Would Be True," or familiar lullabies. The balance of the morning should be spent in free play.

The above plans and materials can be used in the children's own room by those groups which are not taking part in a Children's Day service.

Third Sunday

As the children now are playing out-of-doors much of the time, they no doubt are making new friends. Advantage should be taken of any child's report of such. Flowers brought from their own gardens or flowers seen on the way to church school will afford an introduction to the experience planned for this week. Pictures of flowers should be in evidence and real flowers ready to be placed in vases by the children. Smaller pictures of flowers cut from seed catalogs should be ready for the children to mount on colored paper. These can be taken home. Let us allow the children to touch, smell and arrange our flowers so that a very real sense of their beauty may be enjoyed by the boys and girls.

If the day happens to be rainy, we should be ready to change our plans to take advantage of the opportunity to be glad for the rain God plans for us as well as the sunshine. We wish the children to understand that God has planned all the lovely things in our beautiful world because he loves us, and to feel that God does care and provide for us. The workers should be informed about things of nature so that the children's simple experiences can be explained and interpreted spiritually. If we are fortunate enough to have low windows out of which we can look to find interesting evidences of growth, we should take advantage of this. If not, we can take a few children at a time out-of-doors to find things of beauty. Many

(*Please turn to page 32*)

OPPORTUNITIES

For Summer Training

NO workers in the church school more greatly need training for their task than those who work with nursery children. It requires a highly specialized skill to be able to guide these smallest ones through the kind of sessions that will result in Christian growth on a three-year age-level.

Perhaps the best opportunity for training for the church school nursery leader is available in a laboratory school in which children are observed, studied and guided under skilful leadership. Two such schools, accessible to Eastern workers and open to all who care to enrol therein, are in the Ohio area.

The first is held in connection with the Baptist summer assembly at Granville, Ohio, July 24 to August 5.

Mrs. Hazel Birnbaum, known to our readers through her articles on these pages, is the leader. The cost for room and board for the two weeks is $18.50.

Those who enrol in the laboratory school meet with the laboratory teachers from 8.30 to 9.20 in the morning for the study of a second series leadership course in the nursery field. From 9.30 to 11.30 they work with the children. This is followed by a conference period from 11.30 to 12.15, at which time the day's work is evaluated and new plans are made.

In connection with the Summer Training School conducted by the Presbyterian Board of Christian Education at the College of Wooster, Wooster, Ohio, there is a laboratory school for the training of workers with nursery children, under the supervision of Mrs. Eva B. McCallum. Mrs. McCallum is one of the outstanding nursery department workers and a writer of nursery department materials. A group of children of nursery department age meet each day during the training school sessions for a period of two and one-half hours.

In addition to the actual time spent with the children, pupils work together in making plans for each day's session of the school, and in seeking to discover the reasons which lie back of their various experiences as a basis for increased efficiency in their own jobs.

The school uses the facilities of the College of Wooster; thus there is offered comfortable dormitory rooms, adequate library facilities, and opportunity for recreation. The sessions this summer begin Monday, July 24, and close at noon, Saturday, August 5. Pupils enrolling for the Laboratory School must come for the entire period. The registration fee is $5.00, and the cost of board and room, $21.00.

The Presbyterian Board is anxious to have this Nursery Department Laboratory School serve as many nursery department workers as possible, and very gladly opens it to persons other than Presbyterians. Complete information may be obtained from: Director of Leadership Education, 1125 Witherspoon Building, Philadelphia, Pennsylvania.

MRS. MCCALLUM AND THE NURSERY CHILDREN AT WOOSTER, OHIO

June With Your Beginners

By ELIZABETH F. TIBBALS

Experiences of Beginners

A person's experience with churches begins when he is very young. In some cases, prejudices and attitudes which are his in adulthood may be traced back to incidents which occurred when he was a small child. Attitudes taking root in those early years were fed by the environment in which he lived, until they grew into real prejudices. Thus it is important for us to realize what experiences our beginners may be having, in order that we may help to interpret and supplement such experiences in a way that will lead to growth in desirable attitudes.

Some four- and five-year-olds go to church regularly with their parents, staying through the long adult service, while some go only on special occasions. Others may belong to active church groups for beginners in which they stay Sunday mornings and which are "church" to them. Most little children have seen other churches than those to which they go, and some have playmates who go to other churches. They are beginning to build ideas about churches and are ready to learn a little, in very simple form, about their own church.

The Beginner Course

To meet this need of beginners Unit IX, "Our Church," in the first-year material of the beginner course is planned. It is divided into three sections, "I Learn About My Church," "My Minister" and "I Bring Gifts." It is quite possible that one project may lead into another in such a way that it will seem worth while for you to spend more than three weeks with this unit. You should feel free to do this with any unit in the course, provided you are careful not to take beginners beyond their interests or to lose a sense of balance in the year's work.

Those of you who are using the second year material will spend a large part of June with the section of Unit IX which is about "Far Away Friends."

The Room

Pictures of churches, their own and others, will help to guide the thoughts of the children and lead to conversation about churches. It may be possible to secure pictures of your own church from old church bulletins or programs. If it is possible to have at least one picture of your own minister it will add to your resources. A few snap-shots could be taken if other pictures are not available. Blocks may suggest building a church to some of the children. Others may draw churches, coloring them with crayons or paints, using small easels or the floor on which to work. If you are planning to make colored windows you should have plenty of red, blue, yellow and green cellophane. Directions for this activity are given in your teachers' material.

June is a lovely time for flowers. If you are in the country where wild flowers are plentiful, make use of them in your room. Some of the children may help to gather daisies and buttercups on Saturday, or perhaps they may bring other flowers from home. A picture of your own church used with a picture of Jesus and the children will be appropriate for your worship corner.

Harold M. Lambert

AS THEY THINK AND SPEAK

Reported by Lena Weisenfelder

BILLY, aged five and a half, had been crying. When the storm began to subside he exclaimed, "My eyes are sweating!"

■

BRUCE had exhausted his resources for amusement. "What can I do?" he asked his aunt. "I can't just stand up!"

■

DANNY, four and a half, was shy and for several Sundays his mother stayed with him in the beginner-room. One Sunday she was unable to attend. "No," he said to the older cousin who offered to take him, "I had better wait for Mother. She is in the same room I am."

■

A LITTLE stranger wandered into the yard one day and was asked, "Where do you live?" "Home," was the conclusive reply.

■

THE beginners had been listening to the story "Jesus Loving Little Children." "When will *we* see Jesus?" a four-and-a-half-year-old asked.

Possible Activities

If your children have not enjoyed an excursion through the church building, this activity may be both appropriate and popular. The janitor, organist and minister should be enlisted to help where possible by explaining what they do and how the children can help them. Perhaps the organist will play for them.

Entertaining your minister in your department and sharing with him some of your favorite stories and songs will be worth while if carefully planned. The minister should be helped to understand just what he can do to fit into the session and contribute to it. He might tell a story. Small children often have little opportunity to know the minister who is as really *their* minister as the adults'.

Perhaps the beginners could make get-well cards for the minister to take when he visits sick people. Or they might make gifts for the minister, janitor and organist. In some groups it might be worth while to go as a group to buy a plant or some flowers to help make the church beautiful.

Stained-glass windows always attract children and they will be enthusiastic about making colored windows, or decorations for windows, from cellophane. They may decorate the windows in their own room or for another group.

Building a church and playing church also give fine opportunities. Suggestions for this, and a warning against making the play more complicated than the beginners feel necessary, are included in your teachers' material.

Planting a rose-bush or some flowers beside the church will give the children a sense of doing something to make their church beautiful on the outside.

A Possible Session to Introduce the Unit

When the first children arrive they may help to arrange flowers, get out the blocks, choose and hang on a screen pictures of churches. As the children come they will leave their offering at the worship corner as usual. Then they may turn to whatever interests them most. The pictures of churches are sure to attract attention, being new, and the leaders will be alert to guide the children in expressing their ideas about the pictures.

No doubt some of the children will want to build a church with the blocks. The beginners may build the walls of a church which is large enough to move around in. With a timely suggestion they may "play church" in it. They will talk about the times when they went to the "big church" and what happened there. Someone may tell about going to another church.

While this play is going on, other children may be drawing churches, or cutting out pictures of their own church and mounting them. These pictures may be taken home to be hung in the beginners' own rooms.

If an excursion around the building is possible, it may come at this time. When music has called the children together in the worship corner, they may sing their favorite songs. "Our Dear Church," "A Song of Church Bells" and "When to Church I Go" will be particularly appropriate for this unit. Beginners like to go through the motions of ringing the bells while the music of "A Song of Church Bells" is played.

One of the leaders may tell the story, "People Bringing Gifts for Their Church," or, if you prefer, the story of your own church in very simple form. Then you may ask one child to hold the offering-basket while you remind the children why *we* bring money to church; then say thank-you to God for it.

You may have invited your minister to visit the group the following Sunday. The children should share in planning what they will do to make his visit happy, and what they want to ask him about his work. They may plan to make a gift for him. Perhaps they will sing "Friends, Friends, Friends" as they go to work on their gift. Suggestions for this are given in your teachers' material.

Vary these plans according to your own situation and the background of your beginners. Only keep in mind your goal—a happy association with the church in the minds of the children, and a feeling of belonging to and helping in its work.

(NOTE: All songs are from *When the Little Child Wants to Sing.*)

Acquainted with God

By FRANCES McKINNON MORTON

DONALD, aged five, was accustomed to take daily walks with his mother. Sometimes they walked about the home grounds, sometimes they went through an adjacent woods-lot, but always the walks were made intimately interesting by their talk of the Creator of all the varied beauty that met their eyes. The trees that gave them shelter and stretched like green tents of beauty above them were God's trees, a part of his provision for our comfort and a part of his tender care for the birds and other creatures of the woods. The stones at their feet, the fruitful soil, the birds, the flowers, and all the growing things were a part of his creation, the visible sign of his power, his love and his skill.

These quiet walks were the joy of Donald's days, and when his mother became ill he missed these happy times with her. One day he told her wistfully that he was homesick to take a walk with her out into God's world. The very efficient nurse on the case heard the remark and volunteered to take the child for a walk every afternoon. She did so. The child was quietly interested in all she had to say, but seemed so vaguely unsatisfied about it all that his mother questioned him one day.

"Yes," he said, "I like Miss A——; yes, she is nice to me, but she doesn't know the things that we know about trees and flowers and birds. Why she doesn't even seem to be acquainted with God; we've walked every day this week and she hasn't said a word about him."

Bobby and Jean, six and eight years old, lived in a home where financial problems were rather serious. After making a good salary, the father found himself without a job and depending on the uncertainty of a few days of work every week, and that not work in his own chosen field or in line with the career he had planned for himself. He was acutely unhappy and his wife so completely shared his unhappiness that the children could not fail to see and feel it. They had grown quarrelsome and contentious. The situation was so strained that when the children were invited to visit an old great-aunt in the country both parents felt relieved to have them out of the house for the summer season.

Later in the summer the children came back, changed from the nervous little creatures they had been into normal happy children. The parents wondered about it because they knew that these dear old relatives were far from wealthy and that a hail-storm had destroyed their crop prospects for the year.

One day Jean said, revealingly, "Uncle John and Aunt Anne have such a good time because they know about God and God makes everything all right at their house."

Perhaps there is no greater failure in our obligation to children than a failure to share with them daily, hourly and intimately our knowledge of God. We have no greater source of joy and no more powerful means of enrichment in our own lives than an acquaintance with God, but such an acquaintance is one that must be shared if it is to remain alive; and sharing it with little children is the happiest sharing we ever can do. Their faith is so simple, so young and so beautiful that we are enriched by coming into contact with it. If the children we know do not realize that we are acquainted with God our acquaintance is not so deep and vital as it might be; and there is no better way to renew this divine acquaintance than to share it with a child.

Bobby Makes a Poem for Mother

Jesus was a boy;
He had no bed;
He laid his head on the hay.
If he would lay his head on the sweet
green grass
He would wake up happy inside.
O Kings, O Wise-Men,
Come and see him.

—*Bobby Mitchell (age 4)*

June in the Primary Department

For Teachers Using Keystone Courses I, II and III

By MARGARET E. SHERWOOD

IN FIRST-YEAR CLASSES

Finishing the "Friends" Poster

Have the children in your class been making a poster about good friends? Finish this with suitable pictures illustrating the characteristics discovered in the last four lessons of the unit. The following suggestions for subjects and sources of suitable pictures may prove helpful:

Lesson 36. "Good friends are kind and helpful to younger children." (Pictures of children playing with younger children, helping them to cross the street, taking them to day or Sunday school, helping them with outside clothing. Leaflet 32, Year I; Leaflet 2, Year I; Leaflet 2, Year II.)

Lesson 37. "Good friends keep from quarreling." (Leaflet 37, Year I.)

Lesson 38. "Good friends help to take care of themselves." (Children watching traffic-lights or policemen at street-crossings, eating good food and drinking milk or water, wearing rubbers and carrying an umbrella when it rains. Leaflets 4 and 38, Year I.)

Lesson 39. "Good friends obey the rules Jesus gave his friends." (Pictures of Jesus. Leaflet 39, Year I; Leaflet 34, Year II; Leaflet 9, Year III.)

Completing the Unit

Lesson 39 includes suggestions for making not merely a review of the last eleven lessons, but a satisfactory completion to the unit. Test the results of your teaching by asking yourself: Do my children understand better how good friends may work and play happily together? Are they acting in more friendly ways to others?

Will your class be asked to take part in the Children's Day program? Talk over with them what they would like to share from their lessons on friends. They might explain their poster. If more time is available, they could dramatize a few situations of children showing how to be good friends.

IN SECOND-YEAR CLASSES

The Book of Prayers

Finish the prayer booklets the first Sunday. The children should realize that these prayers are intended to help them to know what words to say when they wish to pray to God.

Do you know the program being planned for Children's Day? Perhaps your class can contribute a prayer, using an appropriate one from their books, or making an original one for that special day.

THE TIME OF DAY

By Leonard Jenkins

The time of day you wish to know?
Just take a dandelion so
And count each time you have to blow
To send the "dande-down" away;
And that is how the fairies say
You tell the proper time of day.

Other Activities for the Unit

1. *Making scrolls.* If each child makes a small model of a scroll, it will give him a better understanding of the Bible in Jesus' day than he can gain by simply looking at pictures. Children who write well, may put short, familiar Bible verses, like "Love one another," or "Be ye kind," on their scrolls.

2. *Reading from the Bible.* Sometimes we make the mistake of telling Bible stories and helping children to learn Bible verses without making sure that they understand that the material comes from the Bible. If it is possible to secure a Bible printed in large type, a few favorite verses may be read by the children. You might read one or two well-loved stories from the Bible, changing the language to a simpler form where necessary. For an excellent article on using the Bible with children, see "Introducing Children to the Bible," by Eleanor Moses Miller, in *Children's Leader* for February, 1937.

Completing the Unit

Read carefully the teaching suggestions in Lesson 39. Then make your own plan for bringing the unit to a fitting climax.

IN THIRD-YEAR CLASSES

A New Unit

This month you have a four-week missionary unit. Before starting to make plans, read pages 74-78. Do you understand the purpose of the unit and how it is related to the experiences of your pupils? Will you choose one country or follow the unit as given? If your children have not studied it elsewhere, we would suggest this year's primary book on India, *Bhaskar and His Friends*, by Labaree. This may have been used earlier this year by the first- and second-grade teachers.

Getting the Unit Started

Several ways of arousing interest in the unit are suggested on pages 75 and 76. Choose from these, or better still, think up one of your own.

Activities

Read the lists on pages 76 and 77. With the help of the children, choose a few activities. No class should attempt them all. Names of missionaries in India and suitable gifts for their work with children may be obtained by writing to the Woman's American Baptist Foreign Mission Society, 152 Madison Avenue, New York, New York.

For an excellent list of materials on India, see page 24 in the January, 1939, *Children's Leader*.

Stories about children in India may be found in the January issues of *Story World*.

A Sari for Sita is an inexpensive picture-book about a little Indian girl. Secure for 25 cents from the nearest American Baptist Publication Society bookstore.

A recent picture of Jesus and the children of the world, "Follow Me," by Curr, appeared on the March cover of *Children's Leader*. See also the interpretations on page 2.

For the Primary Superintendent

June brings Children's Day, one of the happiest occasions of the church school year. How will this be observed in your church? Are you planning to use the special Children's Day service prepared each year by The American Baptist Publication Society? There is a place in it for a contribution from the primary department. You may wish to substitute something of your own planning for the flag-drill suggested. Confer with your teachers to find out what the children have been planning to share with their parents and other friends on that day.

The department worship may be built around the theme, "Jesus, the Children's Friend." Choose songs about Jesus and the children and let the boys and girls tell several of the more familiar stories about Jesus and the children.

Birthdays and Christian Growth

By BERTHA C. ANDERSON

JUNE—JOYFULNESS

June's children are so full of joy;
The sun beams with its brightest smile,
Even the raindrops dance and shine,
Flowers look happy all the while;
Boys and girls could never pout
Or waste their time in fretful mood,
When everything in Junetime says,
"We're joyful; God is very good!"

The poet Lowell sang:

"What is so rare as a day in June,
Then, if ever, come perfect days."

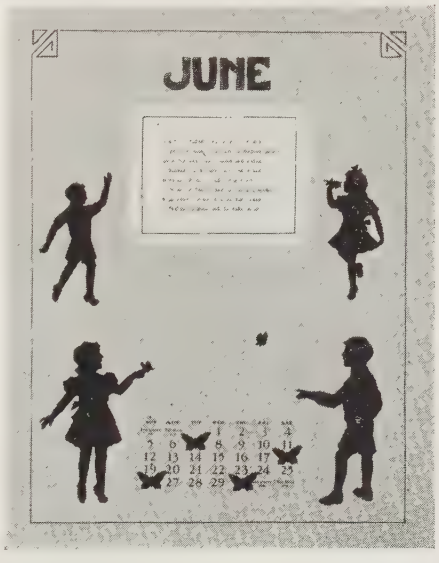
So, in this month of perfect days, we have chosen to emphasize joyfulness, and it should be the easiest of character traits to attain, for our six-to-eight-year-olds are naturally joyous. The refrain that the Psalmist sang again and again, "Make a joyful noise unto the Lord, all ye lands" (Psalm 100:1), would be a fitting birthday verse.

The background of the June poster is the clear blue mat-stock, the color of summer skies. The letters are of a golden yellow that suggest sunshine. The silhouettes of the happy children are cut from black paper, of course. Here we remind you again that the arrangement of the figures on these posters is not fixed by law or rule, and we hope you will think of some better way to put them together. Butterfly seals were used to mark the birthday dates on the poster.

AVERTING THE SUMMER SLUMP

(*Concluded from page 19*)

ing under a tree or near a brook for part of their work. Miss Rice gives many suggestions for creative activity which may be planned at a Sunday session, started during the week and carried on during the following Sundays. As soon as the children begin "exploring God's out-of-doors for the beautiful and the curious" (first unit) they find delicate grasses, lacy flowers, finely veined leaves, fascinating polliwogs and turtles, curious worms and caterpillars. The teacher will do some collecting, not only to have something ready in case the children forget to explore, but to show that she wants to explore with them. The trophies which are displayed the second week will, of course, determine the nature of the activities. Those who brought the lacy flowers and grasses will want to make blue-prints; those who brought the leaves will make smoke-prints or spatter-prints. Others will make an aquarium for their polliwogs and turtles or will find what food their mysterious worms eat [3] and make airy nests where they may spin their cocoons. Not only will the boys and girls be back the next Sunday to see what has happened to their treasures, but they will want to check up on them during the week. Next they will "explore God's out-of-doors to discover God's provision for life" (second unit). During this adventure some will find lovely poems which express their feeling of beauty and wonder; the group will learn appropriate Bible verses and some of the nature songs. Perhaps they will write a song of their own and a litany to use in their worship services.



Patterns for these posters may be obtained by sending six cents to the Editor of Children's Publications, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

The summer season provides an excellent time for additional mission study. The primary department may take Unit VIII of Course II in the Keystone Graded Lessons and expand it to a ten weeks' unit, spending at least two weeks on each country—China, Africa, India, Mexico. This will give more time for the children to bring in curios and pictures of these countries from home. The junior department may plan a similar series, using *The Orient Steps Out*, by Mary Jenness, a vivid and informing background for such a study. This book contains stories of life in India, China and Japan and the teacher's manual gives many suggestions for activities. Whether the unit be primary or junior, the activities may include making African villages, peep-shows of India, Japanese dish-gardens, flags of the nations, or more advanced work growing out of the reading of the juniors, ending with an original dramatization or a midsummer Christmas tree. A festival or exhibition program may be given to the corresponding department of the school in September, showing what has been discovered during the summer months. Room decorations and tables of exhibits may resemble a miniature world's fair. A real 1939 title for the course, such as "The World in Smithville" or "The Boston World's Fair" (substituting the name of their own town or city), would capture the imagination of junior boys and girls.

A very timely theme for juniors, and for older groups as well, is peace and good-will. Unit IV, Course V, of the Keystone Graded Lessons, "Good-will Around the World," may be the basis for such a study, supplemented with *Adventuring in Peace and Good-will*, by Brooks. *Educating Children for Peace*, by McPherson, contains several peace education projects and dramatic peace festivals worked out by churches in New York City. Anyone teaching such a course should be familiar with the positions of the various nations which are in conflict at the present time, avoiding all danger of theorizing and sentimentalizing on the subject of peace.

None of these suggestions will fill the church, summer or winter, unless the teachers are enthusiastic and well-prepared. Boys and girls catch a spirit of freedom in the summer which makes them less responsive to routine and restraint. However, they will respond to anything that interests them, whether it be activity or entertainment. Even when the parents' attitude is, "It's vacation now and we want a vacation from church," the children will go if the program is alive, creative and worth-while.

[3] See Comstock: *Handbook of Nature Study*.

June in the Junior Department

For Those Using Keystone Courses IV, V and VI

By NAN F. WEEKS

IN some ways June is one of the most difficult months of the year in the junior department. An undercurrent of restlessness and continued ripples of excitement result from the closing of the day schools, the plans for vacation outings, the beginning of vacation church schools and the alluring call of the out-of-doors. It is a time that challenges the teacher's ingenuity and skill in planning for each session.

It is also a time when each of the three grades using Keystone Graded Courses will be bringing to a close units of study which have been under way for some time. The first-year juniors will conclude their six months' study of "Jesus, the Kind and Courageous"; the second-year group will conclude the six months' unit, "The Story of the Hebrew People"; the third-year classes will finish their unit, "The Trail of the Christian Church." The following suggestions are aimed toward helping the leaders to make this month rich in its opportunities for Christian growth in each grade.

Course IV, Part 3, Unit 2

The Objectives

To stress the thought of Jesus' love; to awaken a responding love for him; to help the junior to realize more fully that Jesus is ever-present, and is ready and able to help and to guide.

The Background of Experience

The pupils come from varied backgrounds. Some come from homes in which Christ is honored and the child's acceptance of him is encouraged; others live in an atmosphere of indifference or even of open opposition to Christianity. Again there are many well-intentioned parents who feel that their children are too young to make life's great decision. Each of these the teachers must keep in mind. It is true that many of the nine-year-olds are not yet ready to make life's greatest choice. The teacher, while not attempting to force a decision, should open the way so that those who are ready may make the choice and give themselves to Christ.

Activities

Completing the projects already begun. Since this month completes the quarter and the unit, all the projects should be finished during June. The notebooks, posters, frieze and other pieces of work should be ready for a final exhibit.

Participating in the Children's Day service. For Children's Day the nine-year-olds should have some special part —helping to decorate, or taking some part in the program.

Memorizing and singing at one of the department sessions the hymn, "There Is a Green Hill Far Away."

Course V, Part 3, Unit 2

The Objectives

To stress the value of working happily with one another and of working loyally for God; to make clear the thought of our need of God and his need of us.

The Background of Experience

While the juniors in this land of freedom have had no personal experience with conquest and captivity, they have, by means of the radio, the newspapers and the newsreels, learned much of what oppression and strife and concentration camps mean to the conquered. Also they are familiar with the pitiful plight of the Jews of today in lands where dictators tyrannize, and they have heard of the Jewish migrations to Palestine. All this furnishes a background for the lessons of this month.

Activities

Completing projects that have been continued during the unit.

Showing definite acts of friendliness to Jewish children or to those of other races.

Preparing some special feature for Children's Day.

Looking up and reporting on the plight of Jews in Germany, Italy, Poland and Palestine.

Course VI, Part 3, Units 3 and 4

The Objectives

To broaden the spirit of friendship, sympathy and helpfulness; to lead the juniors to think of ways in which they may express to people of other lands the Christlike spirit of love and kindness; to help them to carry out some act of friendliness.

The Background of Experience

Their study of geography, their acquaintance with newsreels and their familiarity with current magazines and newspapers give to the third-year juniors a general knowledge of the countries of the world. All too often, however, they acquire a feeling of superiority. These lessons should stress the beauties and wonders of the lands to be "visited," bringing out through contrast the fact that despite all the splendid features, any country falls short of being its best until its people know and love and serve Jesus Christ.

Activities

Completing projects. As the end of the unit of study draws near, the several projects undertaken by the group should be completed. Notebooks, memory work, posters, frieze or other pieces of work should be ready for a final demonstration.

Special features for the Children's Day service should be prepared.

Finding and sharing with the group interesting items or pictures dealing with the countries to be studied during June.

Writing the story of the life of Judson.

Composing a missionary hymn.

Composing a prayer for those who have never heard about Jesus.

For the Junior Superintendent

June, which brings Children's Day, calls for special preparation on the part of the department leaders. The first Sunday of the month the program may be one leading up to Children's Day. If your church is using the service "Building a Better World" which was sent out by The American Baptist Publication Society, your juniors doubtless will want to prepare the interesting candle-light service there suggested.

The meetings of the Baptist World Alliance to be held in Atlanta, Georgia, July 22-28, inclusive, are of sufficient importance to be the theme of the service for at least two Sundays.

Suggestions for worship and departmental activities follow.

FIRST SUNDAY

Jesus, the Friend of Girls and Boys

SCRIPTURE. Matthew 19: 13-15.

HYMNS. "Fairest Lord Jesus," "Tell Me the Stories of Jesus," "What a Friend We Have in Jesus," "I Think When I Read that Sweet Story," "I've Found a Friend."

POEM.

The sweetest words I have ever read
Are the loving words that the Saviour said,

"Suffer the children to come to me."
Who would have thought of that but he?
I wonder what I ever should do
If the Saviour had only called a few,
Taking the old or the wise or great;
Oh, I am so glad I need not wait.

SECOND SUNDAY

Girls and Boys, the Friends of Jesus

SCRIPTURE. Matthew 21: 6-11, 15, 16.

HYMNS. "When Morning Gilds the Skies," "Tell Me the Stories of Jesus," "All Glory, Laud and Honor," "O Jesus, I Have Promised," "My Jesus, I Love Thee."

SPECIAL FEATURES. Songs, dramatizations, original poems and other activities on the part of the juniors themselves.

The thought of boys and girls being Jesus' friends leads to the question of each one making the great decision to give his or her life to Jesus. An earnest decision service may be conducted.

THIRD SUNDAY

Jesus, the Friend of All the World

SCRIPTURE. John 3: 16; 10: 11, 16.

HYMNS. "Love Divine," "Christ for the World We Sing," "We've a Story to Tell to the Nations."

MAP TALK. With the help of a large map of the world, help the group to get a world view of Baptist friends of Jesus. From seventy countries Baptist delegates (or representatives) are to gather in Atlanta, Georgia, July 22-28. Discuss the ways in which many of these Baptist "visitors" will travel—on trains, ocean liners, airplanes, automobiles, ox-carts, on the backs of camels. The route of a delegate from Burma or India or China or Africa might be traced, and pictures used to show the several modes of travel he will enjoy en route.

The Baptist World Alliance: The following facts about the great Baptist meeting will be of interest and may help the group to plan for a roll-call service the next Sunday:

The Baptist World Alliance meets every five years.

This time it meets in Atlanta, Georgia, a state in which more than half of the population is Baptist.

Outstanding Baptists from seventy nations are to gather there.

Fifty thousand delegates are expected.

They will be entertained in hotels, private homes, boarding-houses, tourist homes, Y. M. C. A. and Y. W. C. A.

The meetings will be held in the Atlanta stadium which has 45,000 seats and room for 5,000 additional chairs. A huge canopy will shut out the sun or the rain.

Loud-speakers will carry the addresses to all parts of the stadium.

A Negro choir of 2,000 voices will sing.

The representatives of each nation will sit together.

There will be a roll-call of the nations, each group responding in turn.

FOURTH SUNDAY

All the World the Friends of Jesus

SCRIPTURE. Romans 10: 13-15.

HYMNS. "Jesus Shall Reign," "In Christ There Is No East or West," "We've a Story to Tell."

SPECIAL FEATURE. A roll-call of the nations such as is to be conducted at the Baptist World Alliance. Each class may plan to represent a chosen nation. The department chairs should be arranged in a semicircle. As each nation is called, its representatives (in costume if possible) may rise and respond in whatever way they have planned—singing a hymn, repeating a Scripture passage, displaying a poster they have made, or dramatizing some incident in the missionary life of their chosen country.

Harold M. Lambert

THE FELLOWSHIP OF CHILDREN'S WORKERS

(*Concluded from page 20*)

given textbook or quarterly before beginning to use it. You will realize that you cannot criticize material helpfully unless you really understand what it is trying to do and so can offer suggestions for change that will make it better. You will not assume that something suggested cannot be done just because it has never been done in your church!

And so we shall study together, local church leaders all over the land and state and national leaders. Then we shall think and try out! This is the real test of our seriousness. Simply to feel dissatisfied with what is being done is not helpful. Rather, we will be willing to try out new ways of teaching which promise to become better ways. And also we will be willing to be honest with ourselves in evaluating the results. If it did not succeed, why did it fail?

If you wish to follow this plan, fill out the coupon below, check the square marked "Plan I," and mail it at once. There will come to you the list of books and suggestions for study.

PLAN II

Fellowship in Study and Sharing

Another way in which we can help each other is through the sharing of ideas. Baptist children's workers are planning to exchange ideas, plans and programs which have proven successful in guiding groups of children. This will be done by means of a service bulletin which will be sent at least four times a year to all who will participate.

The service bulletins will carry descriptions, instructions and patterns for projects suited to the season and in advance of the time needed for use in the home or church. As resources will allow, new materials will be included with each communication. All free literature published by The Northern Baptist Convention for work with children will be sent in advance of its regular circulation.

A fee of fifty cents will be needed to cover the cost of postage, paper and ink.

If you are willing to do more than read and experiment for yourself, if you are willing to exchange ideas and receive in exchange helpful suggestions for better work, fill out the coupon below and check the square marked "Plan II." Mail it at once with 50 cents. There will come to you four times a year, in March, June, September and December, the service bulletin, plus other new materials as they are produced. More than that—you will be a part of THE FELLOWSHIP OF CHILDREN'S WORKERS!

Paul the Fearless

By Mabel Niedermeyer

(*Concluded from* BAPTIST LEADER *for May*)

SESSION IV. JUNE 11

PAUL CONTINUES HIS WORK

Through this study of the second and third missionary journeys of Paul, the juniors should gain a deeper appreciation of Paul's courage and strength in carrying on his work and of the courage needed by Christians today.

ADULT LEADER'S PREPARATION

You will need to do some advance thinking in preparing for the discussion today. You also may be needed to help the juniors to plan their picture studies. It is best to allow the juniors to choose to do this, but if they are hesitant, a helpful word from you will create self-confidence in their ability to make this interesting and valuable contribution to today's meeting.

SESSION OUTLINE

MAP AND PICTURE STUDY. See suggestions in *Juniors.*

REVIEW PERIOD. Review Paul's first journey, listing the hardships which he faced on the way.

INTRODUCTION TO TOPIC. By junior leader.

REPORTS. By several juniors introduced by the junior leader.

"Paul's Second Journey."

"Paul Imprisoned at Philippi."

"Paul and Silas Released."

"Paul's Third Missionary Journey."

DISCUSSION. (Guided by the adult leader.) Does Paul's determination to go to Jerusalem at the end of his third journey remind you of the courage of Jesus? Read Luke 9: 51, 52. Did Jesus know of the dangers which were ahead of him in Jerusalem? How was Paul like Jesus in facing danger? The early Christians were willing to face death for their beliefs. What about Christians today? What would have happened to the Christian Church if Paul had given up his preaching when he faced continual danger?

WORSHIP.

Quiet Music.

Picture Studies. By juniors, as planned earlier in the session.

Adult Leader. All of these pictures show us Paul preaching, and helping the people whom he visited. They tell us of his deep faith in Jesus and of his determination to serve Jesus no matter what might happen to him. I am sure the writer of our hymn, "True-Hearted, Whole-Hearted," thought of Paul when he wrote the words of that song.

Hymn. "True-Hearted, Whole-Hearted."

The Lord's Prayer. (In unison.)

Offering.

ACTIVITY PERIOD. Several things might be made to add to the exhibit today; for example, a lash of cords, and miniature wooden stocks similar to those that held Paul a prisoner.

There are several interesting stories which may be written today for the book on the life of Paul. Several juniors may wish to draw a smaller map showing Paul's journeys to include in the book.

BENEDICTION. (In unison.)

"The grace of our Lord Jesus Christ be with you all."

SESSION V. JUNE 18

PAUL'S LAST JOURNEY

During this session Paul's dauntless Christian character will be further revealed in the discoveries made concerning his imprisonment in Rome. His love and yearning for the Christians in the churches which he established will be emphasized.

ADULT LEADER'S PREPARATION

You will note that you are definitely assigned two tasks for today. First, you are to scan briefly the incidents in Paul's life which occurred after he went to Jerusalem at the close of his third preaching tour, in order to bring the study up-to-date. Read Acts 21: 17 to 26: 32. Do not become involved in the details of this narrative. Bring out the fact that Paul was a prisoner for more than two years, he was tried by four officials and would have been set free had he not appealed to Cæsar.

Your second task is to interpret the Scripture used in the worship period. In preparing for this, think of these words as they apply to juniors, and make their meaning clear to your group. Help them to see that what we do is first only a thought, and it is important, therefore, how we think. If we think only that which is true, we will tell only the truth. If we think only about the virtues of people, we will forget about their faults, and so on. Guide them to see that Paul himself had practised that way of thinking and living, so he could say, "And the God of peace will be with you."

SESSION OUTLINE

AS THE SESSION BEGINS.

Call attention to the new materials which have been brought today. One or two juniors may prepare themselves to tell about the pictures which portray Paul's shipwreck experience, or which show him as he is writing to the churches.

BRINGING THE STUDY TO DATE. By the adult leader.

REPORT. By a junior. "Paul's Shipwreck on the Isle of Malta."

PICTURE STUDY. "Paul's Shipwreck." (Prepared by a junior.)

DISCUSSION. By junior leader.

PREPARATION FOR STUDY PERIOD. (By adult leader.) Paul was a prisoner in Rome for two years. He was allowed to live in his own home, however, and to receive guests. He continued his teaching and preaching. He did another valuable thing. He could not visit the churches which he had helped to establish, so he wrote letters to them to encourage them to be true. A large part of the New Testament is made up of his letters. Some of them are to individuals. Others are to the churches. We will divide into several groups to study some of his letters, and then come together again to report to the whole group. We cannot report on all of them.

STUDY PERIOD. Divide into groups and assign each group a study of some of Paul's letters. Allow the juniors at least twenty minutes to prepare their reports. (See suggestions in *Juniors.*)

REPORTS. "Letters of Paul."

WORSHIP.

Quiet Music.

Hymn. "True-Hearted, Whole-Hearted."

Offering.

Scripture Reading. Phil. 4: 8, 9. (Read and interpreted by the adult leader.)

Prayer. Asking God to help the group to think thoughts which are pure and true and right, and to carry those thoughts into action.

Hymn Response. "I Would Be True."

ACTIVITY PERIOD. The juniors may draw circles on the maps around the cities where were located the churches to which Paul wrote his letters; or they may join these cities with Rome by either drawn lines or narrow ribbon fastened with small thumb-tacks or pins.

The juniors may add to the book they are writing about Paul's life today's story of his shipwreck and an account of his letter-writing.

BENEDICTION. (In unison.) "The grace of our Lord Jesus Christ be with you all."

SESSION VI. JUNE 25
PAUL THE FEARLESS

This session will bring this unit to a climax. Today through active participation in discussion and worship the juniors should discover the contributions which Paul made to the Christian world, and should be challenged by his courage and heroism to live courageously each day themselves.

ADULT LEADER'S PREPARATION

Think over this study thus far and plan to bring it to as significant a close as possible. The discussions are very important. Help the juniors to realize the great contribution which Paul made to the Christian world. Nowhere have we mentioned the fact that Paul had a physical handicap, "a thorn in the flesh," which he had to overcome. You might mention this today. It should add to the junior's understanding of the heroic character of Paul by showing another difficulty which he had to master in carrying on his work.

If at all possible, secure a large copy of the picture, "Follow Me,"[1] by Tom Curr. A small reproduction of the picture will be found on page 6 of *Juniors* for June 18.

SESSION OUTLINE

GETTING READY FOR THE EXHIBIT. (See *Juniors.*)

DISCUSSION. "What Do We As Christians Owe to Paul?" Guided by the adult leader. The replies to this question may be written upon the board. (See *Juniors.*)

WORSHIP.

Call to Worship. Deuteronomy 6: 4-7.

Hymn Response. Refrain from "Day Is Dying in the West."

Offering.

Scripture Reading. 1 Timothy 1: 12-17. Paul expresses thanks for God's love for and faith in him.

Picture Study. "Follow Me," by Tom Curr. (By a junior.)

Prayer and Litany. (See Source Material in *Juniors.*)

Prayer Hymn. "Father, Lead Me Day by Day."

CLOSING PERIOD. Help the juniors to plan the way in which they will dispose of the book, exhibit or map which they prepared during this study. Several possibilities are suggested under Closing Period in *Juniors* for June 18. Encourage them to return promptly any borrowed materials.

BENEDICTION. (In unison.) "The grace of our Lord Jesus Christ be with you all."

[1] A reproduction of this picture, size 20 x 28 inches, in full color, may be secured from The American Baptist Publication Society or any of its branches. Price, $1.00.

Finding and Keeping Friends[1]

By Blanche Hoke

Why This Unit?

Juniors like to be with other juniors. They like friends, but sometimes they themselves fail to be good friends. Often their attention is centered on themselves and on their own interests, and friends are to them people who help them to have more fun at the things they want to do. This unit is planned to help the juniors to think about friendliness as part of God's plan for the world, and to discover how to be better friends.

What May the Unit Achieve?

As a result of the thinking and other activities of the unit, we may hope for the following results in the lives of the juniors:

A growing realization that God desires all people to be friendly.

Increasing enjoyment in making friendly contacts with children and older persons.

Increasing ability to choose friends wisely.

Growing skill in making friends.

A growing ability to be a good friend.

Adapting the Unit for Your Own Group

The unit will be most helpful if you adapt the plans suggested so that they include the experiences and problems of your own group.

You will need to think of individual juniors in the group, and the problems they have in being friends. Those are the problems with which they need help, and such problems should be included if they are not mentioned here.

Since this study comes in the summer, experiences will be very different in different groups. If some of your juniors have been away, or are going away on trips, the problems of new friendships to be made will be vital for your group. If most of them stay at home, such will not be the case; they will be concerned about the friendships in their neighborhood.

Helpful Activities

Discussion. This will have a place in every session, for it is only through discussion that the group can think together, under guidance.

Stories. These will have a large place in the unit, for they help to widen the juniors' acquaintance with friends and their understanding of what is involved in friendship. Through these stories they will see how other people have been friends, or have showed qualities which help to make good friends.

Looking for Stories. Not only will the juniors listen to stories which are told them, but also they can search for their own stories of friends and friendly actions, and share these during a story-telling period in the session. (Plans for this begin in Session III.)

Thinking About Scripture Passages. Of course there will be need for finding out what help the Bible has for us in our thinking, and this will have a large place in the unit. Sometimes we will think about passages and sometimes about stories. If the Bible is to enter into the living of the juniors, they must do more than listen to it; they must think about its teachings.

Tests. Tests will be helpful in discovering the attitudes and opinions of the juniors on the subject of finding and keeping friends, and in checking on their development as the unit progresses. Such tests are not given for marks; their purpose is to furnish a basis for discussion, and to reveal need for further thinking. So a "best-answer" test is suggested in Session I, a check-list in Session II, and a test planned by the juniors themselves in Session V.

Posters. Through the making of posters the juniors can put their conclusions into definite form. This activity may begin during the first session of the unit. The posters may be made by using pictures cut from old magazines and newspapers, or the juniors may draw or paint the illustrations, or they may cut out silhouettes from colored paper. It may be that they will wish to combine these ways of making them, having some made each way, according to the abilities of the juniors.

Planning Worship Services. Some experience in planning worship is helpful to the juniors, and so the suggestion is made in Session II that the whole group plan a service which will be used as soon as planned. In the same session a worship committee is to be appointed which will plan services for the rest of the unit.

Making Up a Play. Suggestions for planning and writing and giving a play about friends begin in Session II. If your juniors have not had much experience with this kind of activity, you may wish to change the plan to have them dramatize informally some incidents showing friendly ways of acting.

[1] From outlines copyrighted by the International Council of Religious Education.

They might then be able to put some of these incidents together to form a play about friends.

Making a Guest-Book. This will be a book in which friends visiting the group can sign their names. Stiff covers and loose-leaf pages might be bought at a ten-cent store, and a picture might be pasted on the cover and then shellacked to make it more durable. The pages may be ruled off for names and addresses. The juniors may make a more elaborate book if they wish to use light-weight cardboard or poster paper for the cover, planning a design for it. They might make the pages from papers of light shades of different colors. Holes could be punched in cover and pages, and metal rings used to bind the book together so that it would open easily.

Planning for a Party. Plans for this will begin in Session III, and suggestions are given in the various meetings. This party will give the juniors a chance to show some of the qualities of good friends about which they have been talking.

Summarizing. It is important that the juniors be helped to draw together the thinking they do in the various sessions, especially if the meetings are a week apart, with much happening between. Various plans for summarizing are suggested in the following sessions. In Sessions III and V, discussion is planned for this purpose; in Session IV, a listing of ideas helps them to pull together their conclusions; the play, the posters, and the party will help them in various ways to round out their thinking.

SESSION I. JULY 2

FRIENDLINESS IS PART OF GOD'S PLAN FOR US

This week commences a new unit, "Finding and Keeping Friends." This first session of the unit may help the juniors to realize that friendliness is part of God's plan for us, and may give them an opportunity to think of reasons why this part of God's plan for us makes the world happier and better.

ADULT LEADER'S PREPARATION

You will wish to think about the problems of friendliness which your juniors may be having. You will not wish to bring these up directly, as being John's or Mary's problem. You will wish, however, to be ready to help the juniors include such problems in their thinking, in an impersonal way, as something that we all have to consider.

You will need to go over plans for the session with the junior leader, and decide what part you should take in leadership. Perhaps you will need to take charge of giving the test, for example.

SUGGESTIONS FOR THE MEETING

As the Juniors Gather. As the juniors arrive, they may help to choose pictures which show people doing friendly things, as suggested in *Juniors.*

Taking a Test. "What Would a Friend Do?" (See *Juniors.*) If it is possible to have a copy of this test for each member of the group, these may be passed out and the preliminary paragraph may be read by the leader. Time may be allowed for any questions. After that, each junior may mark his copy of the test. When all are marked, the statements may be taken up one at a time, discussing the best ending.

If it is not possible to have copies of the test, it may be copied, in advance of the meeting, on a large sheet of white paper. The paper may now be hung in the front of the room, and the juniors may vote on the best ending for each statement, discussing why they think it is best.

Discussion. Why should we be interested in the question of friendliness, and what friends would do? How does friendliness make life better or happier? (Lead the juniors to think about friendliness among juniors, in terms of actions similar to those suggested in the test.)

Report. A junior may report on "Friendliness Is Part of God's Plan." (See *Juniors.*)

Discussion. What good might "peace colleges" do? What are some reasons for wanting countries to remain at peace? What are some things from other countries which we use every day? (This might be confined merely to the foods that come from other countries.) What difference would it make if we were at war with the countries from which they came? How does peace help us all to make new inventions and gain new knowledge? Are there any other ways in which it makes a difference whether or not we are friendly?

Worship.

Hymn. "Every Man As Friend." *Singing Worship.*

Scripture. John 15: 14.

Prayer.

Story. "Christianity Grows Through Friendliness." (See *Juniors.*)

Introduction to Paul's Other Friends. (By the adult leader.) Paul had many other friends, too. Again and again in his letters we find him writing about people who through their friendliness are helping Christianity to grow. (Read Romans 16: 1-16, which tells about a number of these friends and what they did.) This list includes Priscilla and Aquila.

Hymn. "In Christ There Is No East or West." *Singing Worship,* and *Junior Church School Hymnal.*

Making Posters. The juniors might commence a series of posters which would show ways of being friendly. This week they might list subjects for the posters, and choose which one they wish to develop. They may list materials needed, and bring them next week.

(Plans for the remaining four sessions of this unit will appear in July.)

PLANS FOR THE NURSERY CLASS IN JUNE

(*Concluded from page 23*)

opportunities for singing, "Oh, Who Can Make a Flower?" will occur.

The verse, "All things outdoors I see, God has made for you and me,"[4] may be repeated often. If flowers were sent home on Mother's Day a report of their growth may be expected. The story, "Shirley Helps the Flowers Grow,"[4] may be told. If no flowers were taken home on Mother's Day, small plants might be given this Sunday to allow opportunity for care of a plant. Very simple poetry may be used with this interest. A scrap-book showing pictures of nature could be shared by all. "God Made the Birds and Flowers"[3] or the chorus of "Jesus Loves Me" could be used, adapted to "for the flowers tell me so."

Fourth Sunday

We should be mindful always that our first task in the nursery class is to help these little ones to build strong foundations for Christian living through the simple play experiences of each Sunday.

We may plan on this Sunday for the finding of lovely colors in the flowers and in other places. The flower catalog and our scrap-book of nature can be used again. Scraps of colored cloth and paper can be matched for color. Crayons, blocks and colored cellophane are excellent materials for color appreciation. We then can help the children to appreciate the colorful butterfly, which likes flowers and colors, too. The song, "Oh, Who Can Make a Flower?" can be used, substituting "butterfly" for "flower." There should be opportunities for worship experiences during this morning and a natural response of "Thank you, God, our Father, for flowers and butterflies" should follow. The song, "Butterfly, Butterfly,"[3] may be used also for dramatic play.

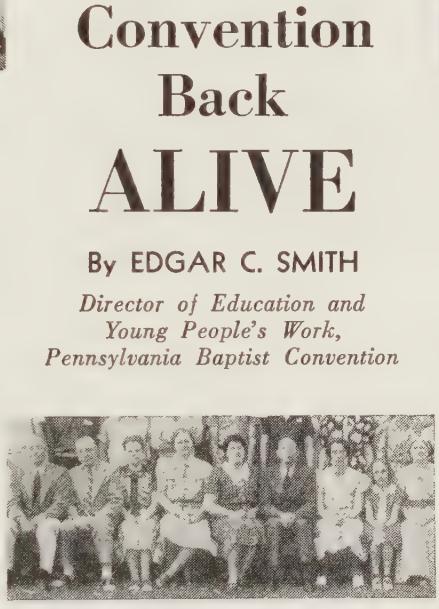
If we have carefully planned for the work we do with the littlest ones, these Sundays in June can offer many experiences in religious growth.

[1] Price, 12 cents postpaid, The American Baptist Publication Society.
[2] *Songs for the Preschool Age,* Shumate.
[3] *When the Little Child Wants to Sing.*
[4] *Guiding Nursery Children in Home and Church,* McCallum.

Bringing the Convention Back ALIVE

By EDGAR C. SMITH

Director of Education and Young People's Work, Pennsylvania Baptist Convention



THRILLED by his first sight of the ocean, Johnny had bottled some of the water and brought it home for his chums to see. But the bottled surf, poured into a basin, lay there motionless, not at all like the waves that the boy had seen and desired to share with others. Mystified, he muttered, "It must have died on the way home." A convention can do the same—"on the way home." If this happens, the blame may be placed on those who planned or conducted it. More likely, however, the delegates can be blamed. They failed, for some reason, to catch the convention alive.

A convention can be dead—of itself. At least it can be so dull, so uninteresting, that it is left right where the delegates found it; or, if brought back by them, is brought back dead.

Another thing can happen to a convention. Though the delegates may bring it back alive, nevertheless, it may die—in captivity: suffocated, starved to death in an uncongenial, indifferent, unappreciative, hostile, cramped, unsuitable environment. It may, perhaps, freeze to death.

All of these things, in a measure at least, have been true of conventions. None of them need be. With numerous young people's summer camps and assemblies and state conventions about to be held at this time of the year, it is in order to ask how a convention can be brought back alive, and continue to live after it has been brought home. The first step, of course, is to see to it that the convention itself contains something living, vital and inspiring. We will leave that to others to discuss. Our concern will be with those who attend the convention; with suggestions that may help them to capture the convention and deliver it back home alive; and help to make it a continuing force in the church to which they bring it.

The proposition covers naturally three periods of time: (1) *Before* the convention (the period of preparation to attend); (2) *During* the convention (the period of attendance and participation); (3) *After* the convention (the period of reporting and applying).

I. Before the Convention

A. *Who shall go?* This is the very crux of the matter. Almost everything depends on the type of person who attends. Pastors and churches need to exercise wise and careful judgment right here.

Whenever possible the delegates should be hand-picked, chosen for their ability to get the most out of a convention and to bring back help and benefit to the church. More abiding results should follow when the delegates are carefully selected. This is not always possible, however. Some conventions are open to all comers, without accreditation. Or sometimes the most suitable persons find it impossible to go. In any case—

B. *All who go should be cautioned and instructed beforehand, either individually or collectively.*

1. Their motives for going should be examined. Do they look forward merely to a good time? That is a perfectly natural motive, and a legitimate one, but hardly adequate or sufficient. Conventions are not held primarily for the fun they provide. They aim to strengthen Christian character, enrich the spiritual life, stimulate the mind, stir the heart, deepen the convictions, broaden the vision, and inspire action that will advance God's kingdom. This purpose should be impressed on all who go to the convention in order that they may bring their own motives into line with it.

2. The various values of the convention should be weighed, such as the fun, the fellowship, the discussions, the speeches, the class work, the worship, etc. The importance of each, and how to make the most of them should be discussed.

(*a*) Concerning the fun, a caution! Fun? Yes. But not rowdyism. Remember that the delegates will attend a Christian convention, and the good name of Christian must be protected always.

(*b*) Concerning the fellowship, this counsel! Do not be cliquish. The fellowships that a convention provides are one of its greatest contributions. To cling to one's own group or a few favorite pals causes one to lose valuable contacts. The delegates should make use of the opportunity to find new friends. That means "be friendly."

3. The program and the announcements concerning the convention should be studied.

(*a*) *The dates and the schedule.* Know the importance of being on hand at the start and of remaining to the close. Oftentimes the delegate will find something particularly significant in the first or last item.

(*b*) *Articles to take along.* Bible, notebook, musical instrument, etc. These all have their place in the proceedings of the convention, and it is unfortunate to arrive unequipped to participate in the program to the full.

(*c*) *The courses.* The delegates should be guided in their selections. Not only should their personal preferences be considered, but the interests of the various phases of church work as well. Instead of each delegate taking all the courses, it might be better to spread out the attendance and thus receive a more comprehensive report and wider benefits.

4. Delegates should be instructed to bring back a report. If they know beforehand that one will be required, they will attend more faithfully and listen more attentively. Some good advice on the art of taking notes would help.

5. There should be a frank discussion of the problems and the needs of the local church, so that delegates can look for suggestions and ideas to bring back.

C. *Let the delegates to the convention be publicly commissioned.* A little ceremony: a word of congratulation and advice from one who has attended previously, a charge to the delegates by the pastor, and a prayer for guidance while the young people are away. Such a ceremony will make the church more interested in their going, and the young people themselves will carry with them a sense of mission.

If such a period of preparation is observed, and some such cautions and procedures practised, certainly the delegates will be more likely to catch the convention alive and to bring it back alive.

II. During the Convention

A. *Enter into all the activities and program whole-heartedly.* "Wherever thou art, be all there," said Goethe. That is excellent advice for convention delegates.

1. Join the activities; participate in the discussions; attend the classes; listen attentively. (Even a dry speech will not seem so long if you listen to it. Moreover, you may hear something you would have been sorry to miss.) Don't be a back-seater. Sit up front where you can see and hear.

2. Cultivate friendships. Exchange experiences. Yours may help others; and *vice versa.*

B. *Be open-minded,* eager to learn, not merely to be confirmed in your own ways. Avoid a critical attitude.

C. *Seek private interviews.* Camps and assemblies especially offer numerous opportunities for this. You will find the leaders glad to talk with you. Questions and problems that have troubled you may straighten themselves out by such an interview.

D. *Take notes.* You may miss one thing while you are jotting down another, but in the end you will have more. Never use loose sheets or scraps of paper. Write in a notebook; use ink if possible, and write on one side of the page only. In rearranging your notes later, and for filing, you will discover an advantage in this method. Write things out in full. Avoid jotting down single words or phrases, for most of them will be meaningless later when you attempt to decipher them. Underscore important items. In taking down speeches (always a difficult thing) bear in mind that every speaker has a point in mind. Watch for it, and when you think you have discovered it, jot it down and underscore it. Be on the lookout constantly to enlarge your list of helpful suggestions for your own church.

E. *Begin writing up your notes and your report while you are at the convention.* Cold notes are more difficult to interpret and a report will sound more vivid if prepared under the immediate spell of the convention. If you are one of several attending from the same church, get the others together to plan the report and divide the task.

III. After the Convention

A. *Duties of the delegates.*

1. Young people who have really caught the spirit of the convention will return with an enthusiasm and a mood that is bound to be contagious. Unconsciously they will affect others.

2. But they should bring back more than an inspiration. They should bring back a clear report, just as soon after returning as possible, before their ardor has cooled and while the convention is fresh in their minds.

(*a*) The report should be newsy. "News," said someone, "is anything that makes a woman say, 'Oh, my goodness!'" Anything new, unusual, consequential, denoting progress, having a local interest and bearing—that is news. The delegates should tell not only the things that seem of interest to themselves but the things that they think their audience would like to hear. In this connection let them bear in mind that the folks back home want to know the things that make a religious camp or convention differ from other gatherings; their hearers will be interested particularly to hear about the worship, the counseling, the Bible study, the praying, etc. Was Christ preached and his presence felt? Did God seem nearer and more real?

(*b*) The report should play up the local angles, the things that have a direct bearing on the local church in the way of possible improvements.

(*c*) The report should call attention to the important things, omitting the minor ones. The various phases of the convention might be stated and an illustration of each given, but you need not give a chronological description of everything that was said and done.

(*d*) Stereotyped reports lose their punch. Be unique. One assembly group described in drama and tableaux a full day's program as typical of the whole assembly. The audiences that witnessed it not only enjoyed it, but said it made them see assembly life as they never had seen it before. Dialogue, pictures, charts, discussions—any of various devices might be used.

3. The delegates upon their return should get into the life and the work of the church with greater zeal, understanding and consecration.

(*a*) They must not expect that all the ideas they bring back from the convention will be received forthwith by the church. Conversion to the new ideas may be slow. The delegates must be patient.

(*b*) No delegate should return and upset the apple-cart. Pastors sometimes

W. Henry Boller

A SHADOW IS A LOVELY THING

By Blanche R. Stewart

A shadow is a lovely thing—
  Such gay varieties
Of shadows I find capering
  Among the trees,
And gathering in tumbled mass
  Against the lattice wall,
Or covering the tender grass
  Like a soft shawl.

Vague shadows drift elusively
  Across long fields of grain
Like waves upon the open sea,
  Nor long remain!
A shadow is a lovely thing.
  Sunlight may bring laughter,
But shadows are the quieting
  That follows after.

complain that young people do come back from conventions critical, dissatisfied, impatient, out of sympathy with the pastor and the church. Delegates should return to cooperate. Certainly they should consult with the pastor about any innovations and changes.

B. *Duties of the church.*

1. To see to it that the convention, brought back alive in and by the delegates, does not die in captivity—suffocated, starved, frozen to death.

2. The church should not only expect a report from the delegates; it should provide an opportunity for the early delivery of this report. It might be well to give them a little coaching.

3. The church should make an honest attempt to put into practice any practical, acceptable suggestions made by the delegates.

4. Suggestions or ideas that do not appear practical or acceptable should nevertheless be received kindly and sympathetically.

5. The church should take advantage of the enthusiasm of the delegates and offer them a place for greater service and usefulness in the church.

6. Consecrations, surrenders and decisions occurring at the convention should be carefully nurtured and supported by the church afterward.

7. Everything should be done by the pastor and church to provide a sympathetic, congenial environment in which the convention, brought back alive by its delegates, may continue as a vital, living force in the life of the church and the community.

These, then, are our suggestions for bringing back a convention alive. They are offered in the hope that they will stimulate further thought on the subject, and will have some practical value in helping churches and young people to make the attendance at conventions and assemblies more beneficial and vital. Conventions consume time, effort and money. Therefore, they should result in something more than "we met, we set, we et, we slep', and we forget."

POSTER No. 8

You Get What You *PAY FOR*

Illustrations by Kreigh Collins

You pay $11,000,000 for a cruiser

OR

That sum will pay for two thousand homes, or—

Build all the schools for a city of 250,000 population, or—

Build one university

Book Exchange

By J. C. BAKER

ON your bookshelves have you old books that you no longer read? Would you like to exchange them for other used books? Or perhaps you possess duplicate copies of fiction, biography, or religious works, one of which copies you would like to exchange? If so, bring them to the Sunday school room, Wednesday afternoon, from 1.30 to 2.30."

This notice, issued by the Helpers' Bible Class, started the First Church Book Exchange. On the appointed day two helpers whom the class had chosen stood ready to receive the books. They made only one stipulation: the exchanged reading-matter must be wholesome and in line with basic religious truths. The class did not intend to become responsible for trashy fiction. They realized that material distributed by a church school would be examined more critically than the books that pass through the hands of a librarian in a public reading-room.

From an ordinary five-cent receipt-book the helpers in charge issued receipts to those who brought books. These receipts entitled the possessors to the proper number of volumes in return. They could be selected from the books brought in that first day or, upon presentation of the receipt, on some succeeding Wednesday.

At first it was thought that the workers might need to make some classification of the books in adult, juvenile, textbooks, popular material, and other sections. But such need did not develop. Many readers regarded the discovery of some old hymn-books as the finding of a friend. As a result of the plan, many became ardent readers of religious literature.

"Good books are life-teachers."

ORGANIZING the Senior High Program in the LOCAL CHURCH

Two plans for eliminating inefficiency in the young people's work of your church

By RICHARD HOILAND

TO those who are interested in the religious welfare of senior high young people it is exceedingly gratifying to observe a growing demand for materials of all kinds dealing with this age-group. Teachers in the Sunday church school eagerly seek the newer and better lesson materials. Leaders of Senior B. Y. P. U.'s and Christian Endeavor Societies or World Wide Guild and Royal Ambassador groups constantly make inquiries about special literature and program-building materials. Those who administer the ever-enlarging vacation church school, need ideas that will make the summer program of the church more fruitful and attractive to young people in the senior high group.

To meet these varying demands for information with regard to available literature for work with senior high young people, the Council on Christian Education of the Northern Baptist Convention has prepared a thirty-two-page pamphlet listing and describing all such materials. This article will be the introduction to that new pamphlet. In studying the materials listed in this new pamphlet, there are two or three very important matters that every leader should have in mind.

For one thing, a leader in one department or phase of work with seniors should know what is being done for these young people in all of their various relationships to the church. The teacher in the Sunday church school, for example, needs to know the plans under consideration in the senior B. Y. P. U. or Christian Endeavor Society. If some or all of the pupils are identified with a missionary organization, the teacher should know what type of missionary education is being carried on and something of the total program in which they engage. Likewise he should inform himself regarding any other group connected with the church which concerns itself with the education and the development of senior high young people. In other words, no one should make plans for any single aspect of the program for seniors without taking into account everything that the church is attemping to do for this age-group.

Need for Greater Unity

The reasons for such an assertion should be obvious. There is a tendency on the part of many organizations of youth within the church to monopolize the time and the loyalties of their members. Indeed, some youth organizations have been developed to such a high degree of efficiency that the members have little or no time left to participate in other types of church work for young people. That is why one rarely finds a church in which more than one organization for a given age-group really functions successfully.

More important still, this failure to see and understand the total needs and interests of senior high young people may result in centering the major loyalties of youth in their own particular organizations rather than in the larger life and purposes of the church.

Thus, it is altogether possible for a group of seniors to become so engrossed in their own life and program that they see no relationship whatsoever to the other youth groups within the church or to the church itself. Such a situation frequently leads to misunderstanding and disagreements and a spirit of antagonism not only between the various organizations of youth, but between youth and the older members of the church as well.

There are two ways in which churches are trying to cope with this problem. Some are seeking the solution in a completely unified organization, while others are using some type of correlation or federated plan. The essential difference between the two plans is that the unified set-up seeks to merge in a single organization the work generally carried on by several organizations, while the correlated plan unites these various organizations in a cooperative fellowship through the medium of a senior high council.

The Unified Plan

The unified plan calls for a single program for all senior high young people in the church, with one set of officers and with the same adult leadership giving guidance to the total program. The unified program, of course, seeks to include all of the essential values formerly found in the separate organizations. In such a set-up, all young men and women 15, 16 and 17 years of age are enlisted in the total program.

Observe the many advantages in this plan. For one thing, it conserves leadership. In churches where several senior high organizations compete for the time and the loyalty of the same young people, it is usually quite difficult to discover enough individuals equipped with the required leadership ability to give adequate guidance to the several groups. As a result, some organizations are seriously handicapped for want of effective leadership, or as more frequently happens, the same persons are compelled to hold the important offices in different organizations. The unified plan eliminates this difficulty in that only one set of officers is needed for the entire program.

The unified plan calls for only one set of committees, with each committee assuming responsibility for but one phase of the total program. Instead of two or more socials within a given period, depending upon the number of organizations to which a person belongs, the unified plan would call for but one such affair to which all senior high young people in the church would be invited. Thus members generally have fewer demands made on them for attendance at meetings and other gatherings. In other words, a properly unified organization for seniors tends to reduce the total number of meetings and activities for those who formerly were members of the several organizations, while at the same time it presents the possibility of conserving for all the young people of this age group that which was basically wholesome and good in the programs formerly carried on by the separate organizations.

The chart on page 37 indicates the form that a unified set-up might take. Notice that the plan calls for only one organization and one set of officers for all seniors in the church. Notice, too, that the work formerly carried on by separate organizations now becomes a part of the total program for all seniors. Bible study, missionary education, the young people's society program, service activities, fellowship, recreation and social affairs all become so many elements in a single program for all.

Those who are interested in developing a completely unified organization must remain constantly alert to the danger of leaving out of the program basic and important elements formerly cared for by separate organizations. Unless the one organization can conserve all of the essential values formerly cared for by the separate organizations, the plan will be deficient.

The Correlated Plan

While the necessity for developing a unified program is increasingly recognized, not all churches regard a complete unification of organization as being essential to that end. These churches prefer to continue along their present lines and yet they recognize the necessity for eliminating needless overlapping and duplication of effort. In other words, they desire to achieve a unified program while maintaining their present organizations. This is usually accomplished through the medium of the senior high council on which are represented all the organizations at work with young people 15, 16 and 17 years of age.

It will be observed that the correlated plan also presents many advantages and may well be an effective means of unifying the program. It provides a creative source from which certain phases of the program can receive emphasis, it stimulates variety and initiative for the enrichment of the total program, and it conserves the essential values inherent in the program of the various organizations. Like the unified plan, it seeks to eliminate the confusion and the inefficiency that characterize so much of what is being done in those local situations where no cooperative planning takes place among various youth organizations. Moreover, the correlated plan provides a means of achieving this end with the minimum of disturbance to the prevailing organizational set-up, while sharing the values of each cooperating group through correlation of the various programs.

In some churches such a council serves merely as a clearing house for avoiding conflicts in the scheduling of meetings and in the use of church rooms and equipment. In other situations, however, the council assumes a major responsibility in actually planning the total program for all seniors in the church. When the broad outlines of the total program have been agreed upon, the council assigns to the various organizations involved the responsibility for carrying out that program.

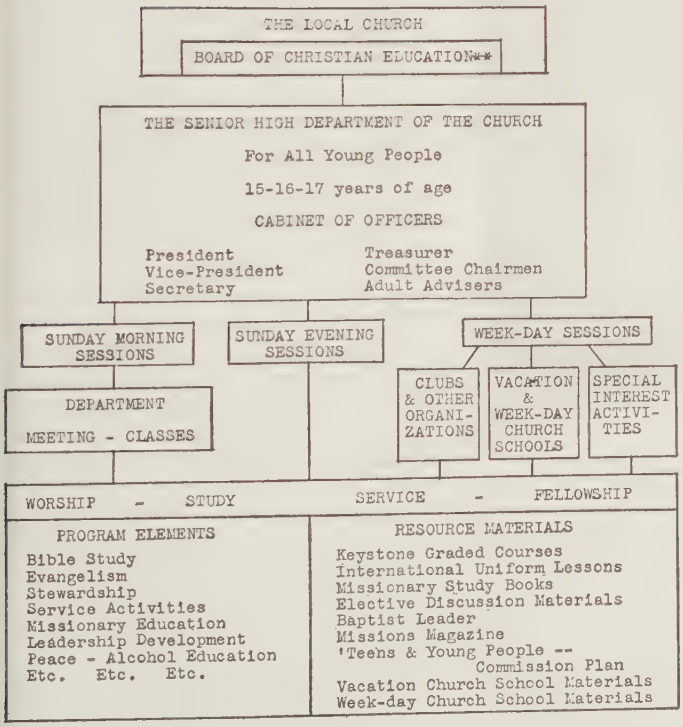
The chart below presents the usual type of organizational set-up in the correlated plan. Notice that there are several organizations, each of which maintains its own identity with its own set of officers and schedule of meetings and activities. Notice, too, that the senior high council becomes the clearing house for the various schedules and programs being carried by the separate organizations and at the same time provides a way for planning the program for the group as a whole. Each organization, of course, has representation on the senior high council.

Resource Materials for the Total Program

Whether a church prefers to work through a completely unified organization or through a senior high council, it should be familiar with all of the resources available. A pamphlet is being prepared to help the church at this very point by presenting a complete catalog of materials now available through the various agencies of the Northern Baptist Convention. Within its covers the leader or leaders of seniors in the local church will find listed and described the entire range of materials now being recommended for this particular age-group. This publication may be secured through The American Baptist Publication Society, the Board of Education, or the Baptist Young People's Union of America.

UNIFIED PLAN*

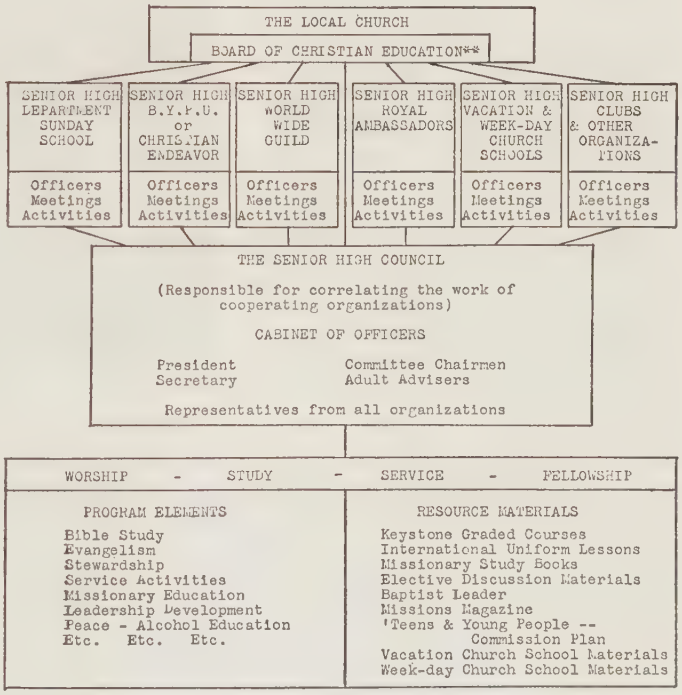
FOR SENIOR HIGH YOUNG PEOPLE (15, 16, 17 YEARS)



*This chart is intended to show how the unified plan would look for the senior high department of the church. Similar plans could be developed in other departments.

**An increasing number of churches have a board or committee on Christian education. For detailed suggestions as to the purpose and function of such a board see, Administering Christian Education in the Local Church, by Oliver dew. Cummings. (Price 40 cents.)

CORRELATED PLAN*



*This chart is intended to show how the correlated plan would look for the senior high age-group in the local church. A similar council could be developed for other departments.

**An increasing number of churches have a board or committee on Christian education. For detailed suggestions as to the purpose and function of such a board see, Administering Christian Education in the Local Church, by Oliver dew. Cummings. (Price 40 cents.)

A Jungle Jaunt for June

By HELEN GOODRICH MASTIN

WHAT would be more fun than to journey to the jungles for your regular visit in Partyland? Write your invitations on cut-outs of lions, tigers or panthers and paste them on government postal cards. Be sure that every prospective member receives one.

Lions, tigers, panthers, cats—
The wild ones, you know!
Come to the church at eight o'clock,
And you won't find it slow;
We'll hunt them down from out their dens
Tall trees and every haunt,
If you will come on Friday next
To join our Jungle Jaunt.

Bring your Best Hunting Story

Posters

Your society artist can sketch jungle scenes for a border. Or, if you have no artist, Dennison's crepe paper border of wild animals can be used effectively. On every poster always answer the questions, "Who?" "What?" "When?" "Where?"

Decorations

For an indoor party, use branches of green foliage and hang them on the lights and the walls. Almost any farmer would be glad to have you cut the brush on his pasture land to use for decorations. If this is impracticable, hang strips of crepe paper from the lights and from wires stretched across the room, creating a resemblance to Spanish moss hanging from the trees. For atmosphere, place large wild animal cut-outs of heavy brown paper among the "trees"—a giraffe eating some of the leaves, a lynx crouched in the underbrush and a monkey hanging by his tail.

Jungle Puzzles

One cannot emphasize too strongly the need of beginning the party with the arrival of the first guest. Too many parties fail before the party program begins. Build up a reputation of beginning the fun promptly at the hour designated and reward the first arrivals with something interesting to do.

Jig Saws depicting wild animal life can be placed on tables about the room and the guests immediately can get into "the spirit of the jungle" in preparation for the first *Hunt*. Take care not to provide puzzles that are too difficult, or some of the guests may spend the whole evening in this way and never engage in the other activities.

Panther Hunt

Promptly at eight o'clock hand each guest a slip of paper upon which is written the name of an animal for him to imitate. At a given signal each searches for his partner by imitating the animal he represents. The giraffe walks around with his neck stretched high, the lion roars, the monkey jumps around, scratching himself, etc. When each has found his partner, the Panther Hunt begins.

Many sets of letters forming the word Panther have been hidden about the room. The signal is given; the search begins. Partners may not hunt together, but each must call his partner to pick up the letters that he finds. All search for a letter P. After a couple finds this letter they search for an A and so on until the word PANTHER can be formed with the letters they have found.

Game Wardens with huge stars and clubs stalk fearlessly about the room in search of any who are violating the rules. If one is found holding a letter that he is not ready to use, all letters must be forfeited and the search begins again.

Partners summon one another by their animal cry or simply by calling "Monkey, monkey, monkey" or "Lion, lion, lion." The first couple to find a complete PANTHER become the captains for the next game.

Monkey Business

No jungle is complete without monkeys, and no party is complete without a relay race. After the winners of the Panther Hunt have chosen sides, the teams form two lines apiece, about four feet apart. Then, at the signal, the captains throw balls, representing coconuts to the first player in the opposite line. The balls go back and forth until the last players have received them. All relays should be played three times, victors winning twice. The winning team gets a peanut apiece, with instructions to put the shells in the wastebasket.

Jungle Lions

To play this game, partners match animal crackers. Then they sit in couples around the room. There are two less chairs than players. Each couple secretly chooses the name of a jungle animal. The "Lions" who are "it" walk around the room calling the names of other animals. As the partners hear their names called, they fall into line behind the "Lions." The "Lions" continue to call until all couples are marching. They announce "The Lions sleep," and lead the players in and out among the chairs. When they shout "The Lions roar," the players scramble for the chairs, but each must sit with his partner. The couple left without chairs become "Lions" and the game goes on. Riotous fun!

(*Please turn to page 45*)

Stanley A. Gillet

CHURCH

By Frieda C. Davidson

The tips of giant firs stood like cathedral spires;
It made me think of church and stately vested choirs;
I saw a throng of souls who came to pray and sing,
And lay upon the plate a generous offering.
A guilty soul, I stood beside a pillar there,
And like the publican, I offered up his prayer.

That Feature

By EVA RAW BAIRD

WHEN most of us think of features, we think immediately of dramatics. We picture the impression that a five- to ten-minute dramatization will make. Such a feature could follow the opening worship service and precede the discussion for the evening.

The tableau and the pantomime, both effective features, may best be associated with some hymn, which fits in with the theme. These could be given at the close of the meeting as a climax to the discussion. The dialogue of the playlet inspires discussion; the silence of a good religious tableau or pantomime begets silence in the observers.

For those societies not interested in dramatics or who cover them in other activities than the Sunday evening meeting, the news feature is recommended. Young people's groups could work this out in a variety of ways. If a committee takes the long look ahead, they can secure missionary correspondence from abroad. On the other hand, they will save considerable time and often find better material by writing to the Mission Boards instead of directly to the missionary. Undoubtedly the group would prefer the former correspondence if they are contributing directly to one missionary's work, but for a broad view of the mission fields the mimeographed letters filed in the offices of the Mission Boards probably will offer more satisfactory news.

But what about other news? It would be a mistake to limit ourselves strictly to missionary news. Some societies ask each member to take a general subject and keep constantly alert for news items on that topic. In that way the group has the latest news on Race Relations, Peace and War, Protection of Childhood, Control of Disease, Prohibition—any theme that represents some phase of life on which the race is struggling toward a higher level.

The simplest presentation of news is by a weekly news sheet that includes all manner of items of interest. This calls for an editor or at least one responsible person who can prepare and present the paper, from week to week; the actual work of publication may be delegated to other members.

Music as a feature in young people's meetings seldom reaches the limit of usefulness. A song or instrumental selection should do something more than lend variety to the program. It should make a direct contribution to the theme of the evening. A musician recently asked this question, "What piece of music most adequately expresses your idea of peace?" The playing of several suitable selections suggested by members reduced the choice to two, Brahms' "Lullaby" and Kreisler's "Cradle Song." The great oratorios present biblical themes with a musical interpretation that may need explanation, but which when once understood may be deeply appreciated. See particularly "Oh Rest in the Lord," from Mendelssohn's *Elijah* and the opening theme of "He Shall Feed His Flock," from Handel's *Messiah* for music of this sort. To find and interpret the religious messages of great masters is a task of consecration for a real musician. The use of this type of music seems to associate itself logically with the worship service in the meeting. Appreciative listening to worshipful music may set the tone of the entire session.

Not every group may care for this high type of music or may have the talent for its development. In that case, try the grand Negro spirituals. These may be sung as solos, duets, or quartettes, but at some time have the entire group join in. One youth organization raised its whole religious level by the use of the song, "King Jesus Is My Shepherd, I Shall Not Be Moved." When that song had burnt its way into their consciousness, they began singing "Jacob's Ladder," with its triumphant cry "Soldiers of the Cross." Such movements cannot be scheduled; they come from the spirit that "moveth where it listeth." But try introducing a single spiritual as a special feature in your young people's meeting and then see what will happen.

Features should not interrupt a discussion. Determine where your feature belongs according to its type. It may set the tone at the beginning or it may be a climax at the close. Or it may serve to introduce or complete the discussion. Schedule it where it belongs on the program and then put it across with spirit and efficiency.

Getting Your Speech Across

By GEORGE D. SMALL

PART TWO

IN a previous article, Mr. Small told about selecting a worth-while subject, collecting the material for the speech, and organizing that material so that the address follows a logical outline and comes to a sensible conclusion. But these things are only the groundwork. The actual effective delivery of the talk depends on certain qualities that the speaker has developed.

IV. The Psychology of Speechmaking

1. *The effective speaker needs a keen sense of humor.* He must be prepared to laugh even when the joke turns on him. He must hold himself in readiness to meet the mood of the audience, even if that means the recasting of a portion of his address. For instance:

An "Older Boys' Conference" was in session. Unexpected interruptions had delayed the introduction of the last speaker until just before the noon hour, and the boys were getting restless and hungry. My sympathies went out to the speaker; I knew that only a genius could hold their attention under such circumstances. But this speaker apparently needed no sympathy. He started his address by describing a famous French painting so graphically that almost immediately the boys fell under his spell. Then suddenly he switched his tactics. He asked the boys to close their eyes and picture in their minds the most beautiful thing that they could imagine. Then, calling them to attention, the speaker asked for volun-

(*Please turn to page 42*)

H. Armstrong Roberts

ALEXANDER HAMILTON SAID: "WHEN I HAVE A SUBJECT IN HAND, I STUDY IT PROFOUNDLY. MY MIND BECOMES PERVADED WITH IT. THEN THE EFFORTS THAT I MAKE ARE WHAT PEOPLE ARE PLEASED TO CALL THE FRUITS OF GENIUS. IT IS THE FRUIT OF LABOR AND THOUGHT."

Helps for the Leader

By DOROTHY E. CLAYPOOL

JUNE 4

JESUS WAS A MISSIONARY

Scripture Lesson
Matthew 4: 23-25; Mark 1: 38

Before you begin the actual work of preparation on the outline, turn to the material under this heading printed in *'Teens,* of May 21, page 62. Unless you have studied this development of the topic that is available to all members of the society you cannot plan an adequate discussion of the subject.

I. *Jesus Prepared for His Work* (Matt. 4; Luke 4: 1-14).

After Jesus was baptized he went off into the wilderness where he could think over the things that he had seen and heard and prepare for the work that he felt he must do. His youth must have been spent in learning the background of the Hebrew religion.

II. *Jesus' Commission for His Work* (John 3: 16; Mark 1: 9-11).

1. A missionary means "one sent."
2. In turn a missionary sends others.

III. *Types of Missionary Work Carried on by Jesus.*

1. He was a home missionary (Luke 10: 40).
2. He was a foreign missionary (Mark 7: 24-30; John 12: 20-32).
3. He was a medical missionary (Mark 10: 46-52; John 9: 1-8).
4. He was a missionary teacher (Matt. 4: 23; 5: 1-16; 28: 18-20).
5. He engaged in Christian friendliness work (John 4: 1-10).

IV. *The Wages That Jesus Received.*

1. He had no home (Matt. 8: 20).
2. He depended upon the hospitality of friends (Luke 7: 36; Matt. 9: 10, 11).
3. He received cruel treatment in return for his good news (Matt. 27: 27-50).
4. A few people really understood his message (Matt. 16: 13-17; John 11: 21-27; 20: 24-28).
5. Service brings its own reward. It is almost impossible to explain this to anyone. Those who spend their lives in serving others can realize its meaning, but selfish people find it difficult to understand.

V. *Jesus' Work Still Continues.*

1. When the disciples really understood Christ's mission, they took it upon themselves to carry it on (Acts 6, 7).
2. Christians today associate themselves with the church because they recognize in it the medium through which they can carry on Christ's mission. They have joined the church because they see plainly that Christ intended to establish a world-wide Kingdom of righteousness and love, and they believe that they can help to carry on the work.
3. Even the youngest Christians must help. Boys and girls in the earliest teens, those who have recently accepted Christ, have a part in the mission of Christ.

Appropriate Hymns

(See *Hymns for Creative Living*):

42, "Joy to the World."
48, "Jesus, the Very Thought of Thee."
49, "My Master Was a Worker."
53, "We Would See Jesus."
54, "Jesus, Thou Divine Companion."

Appropriate Readings

"Jesus Christ—and We," by Annie Johnson Flint.

"Song of Christian Workingmen," by Thomas Curtis Clark.

JUNE 11

INDIA, AN EXAMPLE OF MISSIONARY NEED

Scripture Lesson
Matthew 13: 38; Acts 16: 9, 10

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens,* of May 28, page 70. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. Introduction

1. *Description of the Hindu temple mentioned in the development by Patricia Woodburne Wells.*

A. Religious Bathing. The religions of India demand that the people do a great deal of bathing in order to wash away their sins. The Ganges and other rivers are crowded with worshipers who dip into the streams in the belief that they are curing themselves of sin or some illness brought on by sin. Many of these bathers have come long distances for the privilege of bathing in a stream already polluted by sewage from the near-by towns or by the disease gems left there by other bathers. How different from the Christian religion where Christ is the one who removes sin and suffering.

B. Holy Men. Religious fakirs of India spend days and years in what they call meditation and prayer. Some torture themselves publicly, believing that by so doing they will find peace of mind. They cover themselves with ashes, stand in awkward positions, lie on beds of spikes, and do other cruel things, all in the belief that they will find the way to heaven. India, according to a recent British census return, has about one million of these so-called holy men. They could find peace in the religion of Jesus Christ, if someone would present it to them properly.

C. Hindu Gods. Brahminism and Buddhism combined have more than 380,000,000 followers. This number includes worshipers outside India.

Little groups of natives may be seen frequently as they cluster along the roadside. They wear grotesque costumes that represent noted Hindu gods. To these the passing pilgrims fling coins and other contributions as thank offerings for safe journeys.

Imagine worshiping a cow! Devout Hindus, and some not so devout, reverence the cow and hesitate to do anything that might annoy the animal. Thousands of Hindu babies starve for lack of proper nourishment yet the milk of these sacred beasts is denied them. In some parts of India ox-carts must be driven with an extra wooden ox aboard to provide protection from evil spirits.

In a journey of more than 60,000 miles, Lowell Thomas traversed the length and the breadth of India. During this trip he found that 33,000,000 gods are worshiped.

II. Weeds Growing in the Field of India

1. *The Caste System.*
2. *Poverty.*
3. *Sickness.*
4. *Ignorance.*

Additional Facts

India today is caught between the two conflicting currents of western and eastern civilization. Many of the young people keep up the old customs out of

respect to their parents but they claim that they themselves do not believe in them. As a result, one of the strongest of the Hindu sects has formed a school that isolates young men and teaches them the reasons for the old beliefs and practices.

The Hindu widow leads a terrible existence. Her relatives believe that some sin committed by her has caused her husband's death. Her hair is cut off, her jewels confiscated and only the poorest clothing left to her. Then she is driven out to beg for a living. When we realize that many Hindu widows are under fifteen years of age, we can understand something of the extent of the suffering.

India has recently passed a new law prohibiting the marriage of girls under fourteen. The day before the law went into effect thousands of child marriages were hastily performed.

Appropriate Hymns

(See *Hymns for Creative Living*):

172, "Go, Labor On: Spend, and Be Spent."

166, "O Zion, Haste."

164, "Eternal God, Whose Power Upholds."

Read Helpful Books

Jothy, by Charlotte Chandler Wyckoff.

Dinabhandu, by Ruth Isabel Seabury.

Rats, Plague, and Religion, by John Spencer Carman.

See the missionary reading lists for additional material on India.

JUNE 18

WHAT OUR MISSIONARIES ARE ACCOMPLISHING

Scripture Lesson: Acts 26: 16-29

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens*, of June 4, page 78. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Plan a Pageant

If you desire to use the little pageant suggested by Miss McCallum under "Missions at Work," you will need to make assignments at least a week in advance of the meeting. If you begin to prepare at least two weeks in advance it may be possible for you to plan a more extensive pageant, one that might bring in the relation of your local church to the work that the missionaries are accomplishing. For additional material see *A Book of Remembrance*, the magazine *Missions*, and any free leaflets that you have asked the Council on Finance and Promotion to send you. Write also to the foreign mission societies at 152 Madison Avenue, New York, N. Y., and the Home Mission Society at 23 East Twenty-sixth Street, New York, N. Y.

Even though the pageant seems simple, have two or three rehearsals so that the whole presentation may go smoothly. If you can possibly costume your cast, do so. It will add to the importance of the play in the minds of those who witness it. Make sure, however, that the costumes are authentic. You need not go to great expense in this matter. Refer to textbooks and travel magazines in order to make your costumes resemble as closely as possible the actual dress of the various countries.

Prepare an Outline

If you decide in favor of the discussion type of meeting, gather all of your material together and build an outline from it.

I. *What Do Missionaries Do?*

1. Travel. Some missionaries have helped to open up hitherto unexplored areas of the world.

2. Teach. By helping boys and girls to read and write, missionaries have been able to teach the story of Christ.

3. Write. Translate the Bible; translate and write for the field in which they work.

4. Minister to the sick.

5. Raise the standard of living. See *Rats, Plague, and Religion* for specific instances.

6. Introduce newer methods of agriculture and industry.

7. Raise the standard of social relations. See such books as *City Shadows*, and such magazines as *The Christian Century* for material to illustrate this point.

8. Fulfil Christ's teachings. Missionaries present the Christian religion most effectively because they practise it constantly.

II. *What Do Missionaries Accomplish?*

1. Changed lives. Because some Christian missionary took the trouble to show a friendly attitude toward some boys who lived in a crowded city community, the boys grew into strong Christian men instead of enemies to society. When missionaries form boys' clubs, Scout troops, and present other activities for boys and girls, juvenile delinquency drops to a low percentage. The persons who accept Christ and Christian ideals cannot continue to live on a low standard.

2. A changed social order. As part of Christ's program, missionaries help to bring about a new understanding of the worth of the individual. Race prejudices drop away, everyone learns to work together to overcome sickness, insanitary conditions, crime, poverty, the alcohol problem, etc.

III. *How Can Missionaries Accomplish These Things?*

They have discovered the love and understanding that were a part of Christ. Lack of funds and scarcity of workers make the work slow down but because some folk have caught the spirit of Christ, the work will not cease.

Appropriate Hymns

(See *Hyms for Creative Living*):

85, "Take Us on the Quest of Beauty."

108, "Are Ye Able, Said the Master."

157, "Where Cross the Crowded Ways of Life."

Appropriate Reading

The books on the mission study list will provide much help for this topic. See particularly *A Book of Remembrance.*

JUNE 25

WHY YOUNG PEOPLE BECOME MISSIONARIES TODAY

Scripture Lesson: Matthew 28: 16-20

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens*, of June 11, page 86. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

An Outline

The material in *'Teens* is already in outline form, in such a simple arrangement that you should have no difficulty in using it directly for the meeting.

Some Interesting Figures

1776—10,000 Baptists in America, one to every 264 persons.

1926—8,327,262 Baptists in the United States, one to every 13 persons.

. . .

1814—2 missionaries—Ann and Adoniram Judson.

1939—522 missionaries in foreign work.

. . .

Judson labored seven years before he

baptized his first convert. In 1937, foreign missionaries baptized over 16,000 converts.

. . .

Of 350,000 American Indians, nearly 60 percent are without religious training. Bacone College in Oklahoma, the Baptist college for Indian youth, turned away 300 young Indians in 1938 because there was no money for scholarships.

Facts to Tell in the Meeting

The April issue of *Missions* has a letter written by a missionary who became ill under the intense burden of work that he was carrying. Read in *Missions* the rest of the story and then try to see for yourself why a person will undertake work that ends in such a way. Ask yourself whether or not the result was worth the effort.

Missions carries many more articles that will help to develop this topic—articles about missionaries who are teaching modern farming methods to Oriental farmers who have always used the most primitive implements and methods; articles about surgeons and nurses who are working hard to overcome superstition and fear on the part of their patients; articles that give figures to prove the need for more and more missionary workers.

Recently a young woman left her teaching position in a large eastern city and accepted a position under the Home Board to go to one of the Central American countries and teach. She receives a much smaller salary, her living conditions are not as fine as those in Eastern United States, and she must begin at the beginning to form new friendships. Why did she do it? Can you see any advantages that might come to her in making such a change?

A young man, a recent graduate of medical college, surveyed the possibilities of building a practice in his community. The small town already had seven well-known physicians; a near-by city had three large hospitals; the young man saw no opening anywhere. After talking with his pastor and the members of his church, he offered his services to the Foreign Mission Society and now he is taking up his work in a locality where there are thousands of persons who have no medical assistance at all and where his hospital is the only one in an area that covers many square miles. Would he have been foolish to remain in his own country?

A thirteen-year-old girl made up her mind at summer camp that she would be a missionary. She finished high school, college and special training, and during this time she set aside many offers for good positions in the United States. When she was all ready to offer her services to the mission society she learned that there were no funds available to send her to the field where she had determined to go. What would you do in such a case? She worked quietly in her own church until one day she interested several persons who could afford to pay her salary in the foreign field to which she felt called.

Appropriate Readings

(See *Hymns for Creative Living*):
"Awareness," by Miriam Teichner.
"The Ways," by John Oxenham.
"The Larger Prayer," by Ednah D. Cheney.

GETTING YOUR SPEECH ACROSS

(*Conluded from page 39*)

teers to tell of the pictures that had come to their minds.

One youth painted a word picture of his community ten years hence, when the boys of his group would be taking places of responsibility and carrying out the ideals gained at the conference. Then the speaker of the morning pointed to a small boy who had raised his hand.

"Well, old fellow, what picture came to your mind?"

The reply came immediately. "A good big plate of beans."

Naturally, this remark brought down the house, and the wise speaker would have drawn his remarks to a close. Instead, this speaker held up his hand for silence, publicly rebuked the boy, and then went on with his speech to the bitter end. Needless to say, he lost the respect and the attention of his audience.

2. *The effective speaker needs confidence in himself.* Usually self-confidence goes up or down according to the amount of thorough preparation that has been given to the task at hand. If one has prepared to the limit of his ability, he naturally feels confident and sure of himself. A haphazard and slipshod preparation automatically makes one uncertain and lacking in confidence.

3. *The effective speaker needs a knowledge of human nature.* The person who expects to make many addresses should study books on general psychology and psychology of speaking. Even the occasional speaker should give some attention to interests, hobbies, growth, problems, motivation, complexes and emotional development of the particular age-group to which he expects to speak. As a rule, a young speaker will address his own age-group, but even so a consideration of their problems and interests will make the address more effective.

4. *The effective speaker must present a neat appearance.* The careless, ill-kept speaker calls attention to himself rather than to his speech and thereby he loses much of his appeal.

5. *The effective speaker needs practice.* After you have completed the notes for your speech, set them aside for a day or two to let your subconscious mind work on them. After this rest period, place your papers on a desk or a table and actually deliver your speech. The sound of your own voice may startle you, but it will do you good to hear how it sounds. Doubtless, this exercise will show you many defects that you will desire to remedy. Begin such corrective work while the weaknesses are fresh in your mind.

The day before the speech, go over it before a mirror or deliver it to some sympathetic listener. This time refer to your notes as little as possible. Do not try to use exactly the same words that you used before. After this is done, set the whole thing aside until you are to deliver the address.

V. Technic of Delivery

1. *Speak the language of the group.* This does not mean that the good speaker must violate the rules of good grammar and diction, or even that he must use the same slang as his hearers. On the other hand, certain audiences require varying vocabularies and the speaker should keep these in mind along with the limitations of the group. Be particularly careful about slang or pat phrases. These become outmoded quickly; they will "date" you more readily than error in judgment.

2. *Never "talk down" to an audience; never act paternalistic.* Youth particularly resent the speaker who treats them as though they were small children. If you happen to be a young person yourself, you cannot afford to violate this rule. Remember constantly that while young people hold varied interests, their experience is more or less limited.

3. *Be natural.* Avoid copying the style of another. This does not mean that you must make a direct effort to be different from anyone else. Nevertheless, gestures and other small things that dramatize and emphasize a speech should be as natural as the gestures used in ordinary conversation.

4. *Display enthusiasm.* One seldom generates enthusiasm about something in which one feels only a casual interest. Even though you know that your prospective audience feels deeply on the subject of your proposed address, if you have no great interest in it yourself refuse to accept the assignment.

Helps for the Leader

By R. ALFRED HASSLER

JUNE 4

SUMMERTIME OPPORTUNITIES FOR CHRISTIAN GROWTH

Scripture Lesson: Psalm 8: 1-9

(Additional material on this topic is printed in the story-paper, *Young People*, issue of May 21.)

A simply arranged exhibit, appealing to the desire of young people to be of recognized value in the life of their church, will make this meeting one of real worth to the members of your society.

The exhibit should be called something like "Preparing Our Church's Living Encyclopedia," and should be designed to stimulate the members to accepting specific "assignments" of study during the coming summer months.

The leader should point out that this season offers a great deal of leisure time to most of the members, and should challenge them to "learn all about" several important fields of interest. The ideal plan would be to have each individual select one subject as his or her own responsibility, and agree to come back in the fall an "expert" on that subject. (Plans should be made to include a report by each "expert" at various fall meetings.) Or, it might be better to divide your society into groups of three or four, with each group accepting one subject.

The exhibit, arranged on a long table, should have the main title above an array of smaller signs, lettered on cardboard. Each of these smaller markers would name one field of interest and direct the attention to a display of books or other material about it. (Where the actual books are not available, a list of materials would serve.)

Urge the members to make their society a "reference library" for the whole church on all these important subjects.

Some of the sections of the display could be as follows:

Conditions among the sharecroppers—Your public library probably has some books and pictures about the Southern sharecroppers. Borrow them. Use the articles, "Letters of an Amateur Sharecropper," by Marjorie Penney, published in *Young People* for May 7, 14 and 21, as well as the pictures that appeared in the May 7 issue. Another source of material is the National Resettlement Administration, at Washington, D. C.

Peace in Our Times—Display articles from newspapers and magazines about conditions throughout the world that seem to be leading to war. Some fine peace articles by Demaree Bess have appeared during recent months in the *Saturday Evening Post*. Open your December, 1938, *Young People's Leader* to the article, "Organized for Peace." "Christian Youth Against War," in the same issue, lists the program of the United Christian Youth Movement for peace. Other sources of information are: American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.; War Resisters League, 171 West Twelfth Street, New York, N. Y. (The American Friends Service can suggest a definite program of activity for a young people's group.)

Youth Movements—Every young people's society should have a wide acquaintance with America's various "youth movements." Some member should make it his responsibility to learn all about the American Youth Congress, the American Student Union, the United Christian Youth Movement, and similar organizations. *Young People's Leader* for January, 1939, contains much help in this field.

Children's Aid—Young people will find a whole new realm of interest opening up if they begin to work with children. Consult "Let's Help the Children," by A. Myfanwy Roberts, in the February, 1939, *Young People's Leader*, and "Youth Strides Ahead," in the July, 1938, issue of the same magazine. (The latter relates something of a young people's group that supports a summer fresh-air home for children.)

Baptist summer camps and assemblies—This display, of course, should work toward the end of sending several delegates to an assembly or camp. A complete list of the dates and locations of our Baptist camps and summer assemblies may be found in the May, 1939, BAPTIST LEADER.

This does not begin to exhaust the possibilities. Other subjects, such as books, art, labor, young people's organization and society recreation (*The Young People's Meeting*, by Hoiland and Phelps; and *The Playtime Primer*, by Mabel B. Martin), can be included. Perhaps groups instead of individuals would prefer to work on particular subjects.

Selected hymns (see *Hymns for Creative Living*):

124, "Now in the Days of Youth."

154, "Be Strong, We Are Not Here to Play."

JUNE 11

FINDING MY PLACE OF CHRISTIAN SERVICE

Scripture Lesson
Isaiah 6: 8; Matthew 4: 18-20

(Read first the material printed in the story-paper, *Young People*, for May 28.)

This meeting is designed to help the members find their places of service in the kingdom of God. It should take place in a worshipful atmosphere and give real aid to any who are considering either full-time or part-time Christian work. A suggested order of service follows:

CALL TO WORSHIP. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

HYMN. "Living for Jesus," No. 138 (*Hymns for Creative Living*).

SCRIPTURE READING. Have one of the young people read Isaiah 6: 1-8, or read responsively Selection 8 on page 174 of *Hymns for Creative Living*.

PRAYER IN UNISON. Page 185, "The Call of God."

"THE FIELD." Three short talks by members of your society, previously prepared.

1. "Foreign Missions."
2. "Home Missions."
3. "The Local Church."

(For helps with these talks, see information at the conclusion of the Order of Service.)

MEDITATION. A few moments of silence while soft music is played, then the leader reads John Oxenham's poem, "The Ways," on page 182.

PRAYER HYMN. "Draw Thou My Soul, O Christ," No. 95.

"THE CALL." Present this in the way that seems most adaptable to your local situation. It might mean a brief talk by the pastor on the nature of a "call" to Christian service. Or you might invite several Christian workers to be present and to relate the nature of their own calls. Or you may wish to assign members of the society in advance to correspond with various individuals on the subject and to present their replies at this time.

HYMN OF CONSECRATION. "Take My Life, and Let It Be," No. 136.

CLOSING PRAYER. By the leader; brief, asking God to guide members in making their decisions as to the type of Christian service they wish to enter.

"THE FIELD"

Sources of Information

Information on the fields of service can be gathered in many ways by the young people assigned to the task. Missionary books will give a fine background of the conditions under which missionaries work, as well as some of the accomplishments to which they can point. A letter to the Baptist City Mission Society of the nearest big city will give you information on the type of service carried on there, or a letter to The American Baptist Home Mission Society, 23 East Twenty-sixth Street, New York, N. Y., will bring material to provide a picture of the whole home mission field. Your own pastor can help with the preparation of the topic, "The Local Church." You can get information about Baptist seminaries from The Board of Education of the Northern Baptist Convention, 152 Madison Avenue, New York, N. Y.

The following statistics, showing the extent of our Baptist work in the foreign mission field, may be of value in preparing that part of the service:

South India: 77 missionaries, 382 churches, 1,190 schools, 7 hospitals, 8 dispensaries.

Bengal-Orissa: 23 missionaries, 44 churches, 113 schools, 1 dispensary.

Assam: 54 missionaries, 980 churches, 414 schools, 4 hospitals, 7 dispensaries.

Burma: 142 missionaries, 1,610 churches, 809 schools, 3 hospitals, 12 dispensaries.

East China: 47 missionaries, 36 churches, 43 schools, 3 hospitals, 3 dispensaries.

South China: 33 missionaries, 116 churches, 108 schools, 4 hospitals, 1 dispensary.

West China: 40 missionaries, 4 churches, 34 schools, 3 hospitals, 4 dispensaries.

Japan: 28 missionaries, 36 churches, 56 schools, 2 dispensaries.

Philippines: 27 missionaries, 107 churches, 84 schools, 2 hospitals, 2 dispensaries.

Belgian Congo: 55 missionaries, 86 churches, 1,330 schools, 7 hospitals, 12 dispensaries.

In addition, the two foreign mission societies are represented in an extensive interdenominational program, to the amount of more than $35,000. Through this they aid schools and colleges, publishing houses, and general cooperative measures.

JUNE 18

LEARNING AFTER SCHOOL DAYS ARE OVER

Scripture Lesson: Prov. 2: 1-9; 3: 1-6

(Additional material on this topic appears in the story-paper, *Young People*, issue of June 4.)

When you have read Mr. Gillet's material in *Young People* (as mentioned above), you will see that it contains much of interest and help to young people generally in mapping out a program of self-education after school days have come to an end. However, all of this material had to be general, since it was prepared for a great many societies, differing vastly in types of membership.

It will be the leader's task to make these suggestions specific for the local society. Consider the following questions; the answers to them, plus a natural discussion that can be aroused on the basis of Mr. Gillet's material, will provide an interesting and complete meeting.

1. What is the educational status of the members of your society? What proportion of them are in high school? In college? Employed? Out of school, but unable to find a job? Use your knowledge of these facts to make the meeting of personal importance to the members. You would not suggest the same kind of self-education to a group of college students as you would to a group of young people who had left high school and begun work in a factory.

2. What is the background of the members of your society? This has much to do with the kind of "after-school" education that you will suggest. It would be a waste of time to describe the values that an appreciation of literature holds to a group of young people who come from homes well-stocked with the finest of the world's literature. On the other hand, to a group who have not come into contact with good books except in the "assigned reading" in school, such a suggestion could be fraught with importance.

3. What does your town or village or city offer in the way of self-education? How many night high schools are there? Is there a local university that offers extension courses? How about the public library? Has it any formal courses of study to offer to the ambitious young person?

4. What other opportunities for improvement does your community hold? Come to the meeting prepared to tell what concerts, art exhibits, museums, etc., are available, and what they can provide in the way of education.

5. Does the industrial life near-by provide any chances for learning? Can you arrange trips through manufacturing plants that will enlarge the members' knowledge of such work?

6. How else can a young person acquire an education after his school days are done? Perhaps you live in a rural community where little of the foregoing is available. What then? Well, thousands of people, young and old, are studying regularly through the medium of correspondence. Find out about such schools and courses. Columbia University, in New York City, has "Home Study" courses in which thousands of students are enrolled. Write and ask for information about them. How about the radio? Are you familiar with the educational programs broadcast regularly? One of the great networks lists formal classes on its programs. Other programs, such as the "Town Meeting of the Air," with its discussion of important world issues every Thursday night, will do much to enlarge the view-point of anyone who listens. In addition, such cultural broadcasts as the Saturday afternoon operas and the Sunday afternoon symphony concerts can do much to broaden the outlook of listeners.

7. What can the society or the church do to help? Such discussions as this help greatly, of course. So do the sermons and special addresses that fill the calendar. In addition, though, the church or the society, or both, might begin a library, or enlarge its existing one. Not only books on Christian education and missions, but such volumes as the following could be of value to the members:

The Education of the Whole Man, by L. P. Jacks.

On Being Alive, by Walter R. Bowie.

How to Look at Pictures, by Sir Robert Witt.

Making the Most of Books, by Leal A. Headley.

In addition, a file of some of the better magazines should be available at all times.

Suggested hymns (see *Hymns for Creative Living*):

136, "Take My Life and Let It Be."
36, "This Is My Father's World."
124, "Now in the Days of Youth."

It was in making education not only common to all, but in some sense compulsory on all, that the destiny of the free republics of America was practically settled.—*James Russell Lowell.*

On one occasion Aristotle was asked how much educated men were superior to those uneducated: "As much," said he, "as the living are to the dead."—*Diogenes Lærtius.*

JUNE 25

"THE CHURCH AS A SCHOOL"

Scripture Lesson: Luke 4: 14-21

(Read first the material printed in the story-paper, *Young People*, for June 11.)

Dr. Schumaker has presented some interesting suggestions in his article on this topic and has proposed a wealth of stimulating questions that will aid in inducing a fine discussion.

An excellent means of presenting the topic impressively would make use of a number of the members. Assign to each a phase of the church's "educational" work on which to report to the meeting, either verbally or by means of a visual display. Then, after these reports have been concluded, propose questions that you have previously selected from among those suggested by Dr. Schumaker. (Select the questions carefully, having in mind the group to whom you are speaking, its interests, etc.)

The reports on the phases of the church's "school" work could be somewhat as follows:

Architecture: A display of pictures of beautiful church buildings could feature this report, ranging all the way from the great cathedrals to small country churches. A short supplementary statement about the effect of church-building on architecture may be made, with information gleaned from *A History of Religious Architecture*, by Ernest H. Short, or a similar book in your church or public library.

Art: A similar display of reproductions of great paintings on religious subjects. Information can be gathered from Bailey's *The Gospel in Art*, or any of several similar books.

Music: A brief biographical sketch of one of the great musicians who was particularly inspired by Christianity. Johann Sebastian Bach and César Franck are examples. An encyclopedia will help here.

Medicine: Here a suggestion of some of the great geniuses of medicine who have been inspired and directed by their religion would be effective; a brief sketch of the life of Albert Schweitzer, the great musician-theologian-surgeon serving as a missionary in Africa; or a résumé of the article about Dr. Paul W. Harrison, medical missionary in Arabia, that appeared in *The American Magazine* for October, 1938.

Literature: This field offers a wealth of opportunity for the report-giver. Study of the Bible itself is instruction in some of the world's greatest literature. Besides that, Christianity has inspired some of the noblest poetry of the ages. Refer to *The World's Great Religious Poetry*, compiled by Caroline Miles Hill, or, for more recent works, to *Poems of Justice*, compiled by Thomas Curtis Clark. Any library has many other collections in which much religious poetry may be found. Your own copy of *Quotable Poems*, published by Willett, Clark and Colby, has many illustrations, while more may be found in the back of *Hymns for Creative Living*.

Geography: Point out the missionaries who have opened up sections of the world formerly unknown to civilization. A map of Paul's journeys would help here, also.

Social relationships: Perhaps this is the field in which the "church school" is doing most in these days—teaching social attitudes. A report on the work of the Federal Council of the Churches of Christ in America would be of interest here. Or a report of a specific Christian project in the field of social relationships, such as Sherwood Eddy's cooperative farm for Mississippi sharecroppers (see *Young People*, May 7, 14, 21). Or the story of the Northern Baptist Convention's own move to create a new Council for Christian Social Progress, which will coordinate the work of the following already existing groups:

Committee on Social Service.
Committee on the American Home.
Committee on Homes and Hospitals.
Committee on Exemption from Military Service of Baptist Conscientious Objectors.
Committee on Race Relations.

Use these hymns (from *Hymns for Creative Living*):
75, "Book of Books."
80, "Our Spirit's Home."
161, "The Fathers Built This City."
170, "In Christ There Is No East or West."

Selected reading: "A Prayer for Inspiration," by Michelangelo, in *Quotable Poems*.

A JUNGLE JAUNT FOR JUNE

(*Concluded from page 38*)

Jumbled Jungle

"How many animals do you know?
Wait for the signal. Then let's go!"

Written on plain white cards this little couplet gives directions for the "Jumbled Jungle." Slips of paper with the jumbled letters in animal names are posted about the room. Example: *regifaf—giraffe*. Guests must identify as many of these animal names as possible in ten minutes.

Jungle Scramble

This is a joke on the crowd. Place a piece of candy in the center of a circle formed by the players. Announce that you will give to each the name of an animal of the jungle. Then secretly give each the name of "monkey." Explain that you will tell a story and that when an animal hears his name called, he must rush to get the candy before another animal gets it. Insist that they must not tell their own names or ask anyone else to reveal his. Start the story, "Once upon a time" and continue until you come to the word "monkey." The entire group will make a dive for the candy and the fun will result.

Jungle Din

Did you ever try a Harangue? This provides a good "filler" if you need one. Two are chosen to amuse the crowd. They face each other and are given a subject such as "Resolved, that monkeys like coconuts better than peanuts." One takes the affirmative and the other the negative. One minute is allowed in which to think and two minutes to "harangue." At the signal, both start to talk at once, continuously and emphatically. The crowd can decide the winner. If desirable, let other couples compete.

A Snack for Hungry Hunters

The hunters, fatigued and desperately hungry, rest in the jungle around a picnic-table laden with nourishing food. Generous-sized sandwiches served with chocolate milk, potato salad and graham crackers, frosted with a thick, white frosting and an animal stuck on the top while yet soft, make a substantial menu.

■

IF YOU NEED HELP
In Planning a Party

The recreation leader will find abundant practical suggestions for program-planning in the following books: *The Church at Play*, Norman E. Richardson, $1.25. *Recreational Materials and Methods*, E. O. Harbin, $2.00. *Playtime Guidebook*, F. K. Brown, $1.50. *Character-Building Through Recreation*, K. L. Heaton, $1.75. *The Playtime Primer*, the B. Y. P. U. of A. manual, 40 cents. *Handy*, a loose-leaf book, Lynn Rohrbough, $2.50. *A Hand-Book of the Outdoors*, E. A. Brooks, $2.00. *Songs, Shouts, and Stunts*, E. M. Finn, 50 cents. *The Cokesbury Game Book*, A. M. Depew, $1.75. The books may be ordered through The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

RECIPE for a MEN'S BIBLE CLASS

By WILLIAM H. RIDGWAY

Honored Teacher of the Justly Famous and Highly Successful Iron Rose Bible Class of Coatesville, Pa.

FOR fifty years the writer has taught a men's Bible class in his home church, without a single break for vacations in the warm places in winter or in the cool places in summer, or for visits to lands across the sea. The class consists of between two and three hundred men, and has met every Sunday morning at 9.30 o'clock for the entire fifty years.

For forty-six years the writer has had on Sunday afternoons a little mission Sunday school in Rock Run, a former manufacturing suburb of the town, where houses have rented for $5.00 a month, and where the population is made up entirely of those whom the President calls the "underprivileged." In this mission Sunday school I at one time taught a small class of women. At the present time I have a small class of men.

The above record is presented as the credential for what I am about to write.

Years ago I wanted to know the best way of handling and conducting a Bible class made up of men. I secured everything written upon the subject, in order that I might have a thorough grasp of the proper technique for such work. What I wanted was information as specific as the chemist and metallurgist has to have.

While there was much good material written upon the subject by experts like Henry Clay Trumbull and Amos R. Wells, I could find nothing that got right down to brass tacks; nothing that told exactly what to do and how to do it, in order to attract and hold such an average group of mature men as are to be found in most American communities.

With the Cooks

Some years ago, a prominent chef every now and then would get out a book of recipes for things good to eat, but very few people, in following these recipes, were able to produce the same food with the deliciousness and attractiveness that was promised. Consequently, the cook-books went to sleep upon the book-seller's shelves or upon the top shelf of some pantry, where the discouraged and disgusted housewife had thrown it.

As an illustration of how the old recipes would come out: Mrs. Ridgway had an "Aunt Lizzie" who made a very delicious article of food. Mrs. Ridgway asked Aunt Lizzie for the recipe. This she got, but when tried in the kitchen the result was far and away from what the food was when we got it at Aunt Lizzie's.

Mrs. Ridgway complained, "Aunt Lizzie, I followed your recipe, but my pudding was nothing like yours."

"Well, my dear," said Aunt Lizzie, "it is all in the way you mix the ingredients."

"How do *you* mix them, Aunt Lizzie?"

"You have to use your own judgment," was the reply.

Then one day a woman by the name of Mrs. Rorer published a book of recipes in which she went into great detail. Knowing that the result to be obtained in following a recipe was in the proper combination of the various ingredients, and in the way of handling them, Mrs. Rorer told exactly the way it should be done. The book at once became a best-seller, and continued to be to this day.

While Mrs. Rorer herself has gone to her reward, her works remain after her and make thousands and tens of thousands of homes happy. The cook now does not have to depend upon her own judgment; she has only to depend upon Mrs. Rorer's careful directions.

Now, this article is an attempt upon the part of the writer to produce a Mrs. Rorer's kind of recipe for making a successful Bible class for men; and the only way I know of doing it is to make the pudding right before the eyes of the reader.

The Bible Class Pudding

In the first place, the teacher must be thoroughly convinced of the truth of that which he proposes to teach. That is to say, he must have no doubt whatever that the Old Book is the word of God and absolutely true from Genesis to Revelation.

No professor could teach geometry if he did not believe that "the square erected upon the hypotenuse of a right-angled triangle is equal to the sum of the squares erected upon the other two sides." When I was in college I took honors in mathematics, but I have very grave doubts whether today I could step to the blackboard, put on the diagram, and prove this theorem. But I am so absolutely convinced of the truth of this proposition of geometry that I would stake my life upon it. Just so, a Bible teacher must be convinced of the truth of the word of God.

Some years ago a famous Bible teacher, who had taught large classes all through the East, came to Coatesville and had a big class. A worker in the steel mills, on leaving the class one day, joined me and said: "Say, Mr. Ridgway, that old fellow talks about the Bible as though it is true."

The first requisite for holding the interest and continued attendance of the men is that the teacher of the class "talk about the Bible as though it is true."

In this connection it may be said right here that as soon as a man is convinced that the Bible is true and is indeed the very word of God, he at once accepts Jesus Christ as his Saviour and unites with the church. In view of this fact, no man who comes into the Iron Rose Bible Class is ever approached on the subject of personal religion. That is to say, in the fifty years that the writer has had this class he has never once taken advantage of the presence of a man who was not a Christian to call him aside and to present to him the claims of the Lord Jesus. For some reason, the unregenerate man shies away from the likelihood of this and gives the Bible class absent treatment. But the word of God is powerful, and when the man thoroughly believes this word he is convicted of his sin and he wants to be saved. For years the men have been coming to see me and joining the church.

The next important point to make the class a success is for the teacher to come in personal touch each Sunday

with every member present. Note the words, "personal touch."

Your hand is you. God has put a distinguishing mark upon the hand of every man and woman born into the world. This mark differentiates him from every other human being. Old John Law takes advantage of this by finger-printing every criminal, and so certain is the identification that there is no way of getting around it.

So a young man, when he goes to the girl's father (or used to) and says, "I come to ask the hand of your daughter in marriage," is not only speaking romantically, but is also speaking scientifically and biologically.

Such being the case, each man as he enters the Iron Rose classroom, which is the church auditorium, comes up to the teacher and I take his hand and wish him good morning and say a word or two of interest and fellowship.

Last Saturday when I was up-town I met one of the Iron Rose men who had lost track of his four- or five-year-old boy. He asked me if I had seen him, and I replied that I had not. When this father came into class Sunday morning and came up to take my hand, I said: "Fitz, where did you find your boy?" He told me, and then we laughed. I turned to the large number of men who were gathered and told them what we were laughing about.

I then asked, "Where would you fellows guess Fitz found his lost boy?"

The red-headed fellow in the back seat shouted, "At the candy-counter of the five-and-ten-cent store."

"You are correct," I replied.

Another fellow came up, and as we shook hands I said, "Phil, when do you go to the hospital?"

"Almost any day now."

He is in the hospital, recovering from the operation, as I write.

So it goes with man after man as they gather for the class session. I come in personal touch with them. Again note the words, "personal touch"—hand to hand, denoting interest and familiarity.

If a stranger drops in, I walk back and take him by the hand, with a smiling: "Glad to see you. Newcomer to town or just rolling through?" Then I hand him one or more of my tracts.

After the singing of a couple of hymns, someone who has been selected comes up to the front and the lesson for the day is read responsively by this leader and the class. At the close of the reading, I make a report on any who may be sick. Then I call attention to the times in which we live and what we have to be thankful for. The class is shown that the closet into which the Master directs us to retire for prayer can well be the individual heart; and there with the help of the Holy Spirit each man can lay open the affairs of his daily life.

There are little things in every life which, like a speck of cinder in the eye or a bit of gravel in the shoe, greatly disturb the happiness of the individual and seem big things to him. The promises of the Book are quoted, such as "Casting all your care upon him," and "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

After several minutes of silent prayer, during which anyone so moved may pray aloud, we close by repeating together the Lord's Prayer. Attention is called to the fact that the peak of the Lord's Prayer is, "Give us this day our daily bread," and that this does not mean merely a loaf of bread, but means rather the daily living and includes the rent, coal, clothing, and all else that makes life livable.

The president of the class then takes charge. The class keeps a record of birthdays. It was found that an arrangement could be made with the Western Union Telegraph Office, on advantageous terms, whereby a telegram carrying birthday congratulations would be delivered to any man whose name and address were handed in at the telegraph office. When the man is present in class, he stands up as his name is called, and all the class salutes him with applause.

At the close of this service, the chairman of the religious work committee welcomes the visitors, of whom there are almost always one or more.

This completes the opening services, and the teacher has a half-hour for putting the lesson into the terms of every-day life. Local and national incidents are used to show that what the Old Book has to say about these different things is absolutely true.

The class session is closed with a prayer by the teacher, in which special mention is made of those who may be sick. A blessing is asked upon the services all over town and all over the land. This prayer often is closed with the petition: "When the sun shall set tonight behind the Golden Gate out there in California, may this, our beloved country, be nearer God today than ever before, because so many thousands of men and women, like the Iron Rosers here, will have spent a part of the day in services that honor our Lord and Master, Jesus Christ."

It has been my custom, as teacher, always to visit in person any member of the class who may be sick, either in the home or in the hospital. Some years ago I discovered a brand of honey which was made by bees in the midst of an orange grove in Florida. The bee people kindly put up the honey for me in little two-and-a-half-ounce jars, which I take with me when I visit the sick. The doctor will allow a patient to take honey when he will not permit much else.

I talk to them about the "little busy bee, which improves each shining hour, and gathers honey all the day from every open flower."

"Say, Jim, did you know that a bee travels 43,716 miles to make one pound of honey? Did you know that in one pound of honey there are 29,184 drops? Now you can use some of your spare time 'figgerin' how many miles and how many drops there are in this two-and-a-half-ounce jar of honey. There are sixteen ounces in a pound."

If I am calling in the home and the women of the family are present, I tell them that if they will put a little of the honey on a piece of bread or cracker, and shut their eyes, they will smell the orange blossoms and hear wedding bells!

Many people have been interested in the name "Iron Rose" for a Bible class, and have asked, "How come?" I once heard it suggested that it might have come out of the Old Testament. You will recall that at the command of the prophet the head of an ax that had been lost in the water was made to float upon the surface. That is to say, the *iron rose!*

Years ago we had here in the company with which the writer is connected a very skilful blacksmith. In the blacksmith-shop the smith often has a considerable wait while his iron is heating. In these intervals this smith would fashion beautiful little roses out of Swedish iron, using only the rough tools of the blacksmith-shop. He would solder a safety-pin to these roses and they could be worn on a coat lapel.

The class at that time was smaller than it is now, but it grew more rapidly than the smith had time to make roses, so the proposal that every member of the class should wear a little iron rose was abandoned.

However, it was realized that the name was very appropriate for a class made up of men who worked in the iron and steel mills of the town. A further consideration was that iron, by common consent, is the noblest and most useful of metals. The rose, by almost common consent, is recognized as the most beautiful of flowers. So, for a class of iron and steel workers, an organization whose object was to turn out Christian gentlemen, a name fashioned as nearly as possible after symbols of strength and beauty, seemed most suitable.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation for the Week

PAUL PLEADS HIS OWN CASE

Golden Text: I have lived in all good conscience before God until this day.—*Acts 23: 1.*

Whatever we may think about Saul of Tarsus, we have to recognize that he was no moral prodigal. From the beginning he was dominated by a lofty purpose. When he persecuted the church, he did so because he believed the new movement inimical to true religion. The very ardor of his opposition indicates the intensity of his devotion. He was anxious to do God's will; he was true to the light he had, and when God gave him more light, he had the courage to admit that the old was inadequate and to embrace the new.

Monday, May 29

PAUL'S MESSAGE TO THE JEWS
(*Read Acts 22: 1-10*)

The best kind of defense is an offensive. In Paul's so-called defense before his fellow countrymen he does not so much defend himself as aggressively preach the gospel of Christ. It is a great thing so to lose ourselves in a cause that we forget ourselves and our own welfare in our ardor to promote the interests of the cause. At first Paul's address seems to be simply a repetition of the story of his conversion, but underlying the story is the record of the manner in which he had been divinely led. Those who oppose him, therefore, are opposing God.

Tuesday, May 30

PAUL BEFORE THE COUNCIL (*Read Acts 23: 6-11*)

Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.—*Acts 23: 11.*

Jerusalem was the religious capital of the world, Rome the political capital. Jerusalem rejected Paul and Rome executed him. Yet Paul had the satisfaction of preaching the gospel in both of these great cities. At the time failure and defeat seemed to be the result of his efforts, but history says otherwise. As Christians we must look to the judgment of the centuries, not of the decades.

Wednesday, May 31

PAUL'S PLEA TO FELIX (*Read Acts 24: 24-27*)

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.—*Acts 24: 25.*

Apparently Paul turned the tables on Felix and put the governor in the prisoner's dock. Felix had come to try one whom he regarded as a religious fanatic, expecting to find diversion if not amusement, and he had brought along Drusilla, his third wife, whom he had persuaded to desert her husband. Yet Felix's conscience was not entirely dead, for as Paul "reasoned of righteousness, temperance, and judgment to come, Felix trembled." If only he had yielded to the Spirit's promptings, how different the outcome might have been! Instead, he is remembered as the classic example of the procrastinator. "Go thy way for this time," he says. "When I have a convenient season," he says, "I will call for thee." The "convenient season" never came. It seldom does.

Thursday, June 1

PAUL'S DEFENSE BEFORE FESTUS
(*Read Acts 25: 7-11*)

"Truth forever on the scaffold,
Wrong forever on the throne."

So it seems as we read the story of the trials of Saint Paul. Intolerant and prejudiced witnesses misconstrued his words and falsified his teachings. Even the judge, with an eye to gaining political advantage and favor with the Jews, was in no position to render an impartial judgment. Paul, seeing that under Festus at Jerusalem he could not hope for justice, chose to be tried at Rome. The Roman system of jurisprudence was a model in the ancient world. But then, as now, even the best system is dependent upon the character of the men who administer the law.

Friday, June 2

PAUL'S APPEAL TO AGRIPPA
(*Read Acts 26: 19-23*)

Paul's address before Agrippa is much more than a defense of his innocence. It is a powerful summing up of the essence of Christianity: faith in the crucified, risen Christ, the light of whose gospel is intended for the whole world. It is an evidence of the greatness of Paul's spirit that he concerned himself not so much with his own defense as with proclaiming the gospel. Paul had so completely given himself to Christ and the furtherance of Christ's kingdom that his own safety and comfort were set aside. Like a good soldier, the apostle knew that the cause is more important than the individual. True followers of Jesus always put Christ first.

Saturday, June 3

PAUL EXONERATED (*Read Acts 26: 27-32*)

How difficult it is for those who occupy positions of prominence to embrace a new cause, especially when that cause is unpopular! Pride, public opinion, the fear of ridicule and the loss of caste hold them back. King Agrippa, while admitting the innocence of Paul and exonerating him of the charge which had placed him in bonds, was cautious about lending any support to the despised Nazarene. His reply to Paul's impassioned appeal is full of irony. No doubt there was a curl of scorn on his lips as he spoke. But it could not humiliate Paul. Knowing the joys of Christian salvation and knowing the unhappiness of the king, the apostle felt only sorrow for the man who sat in royal robes upon the judge's seat.

International Sunday School Lessons

Theme for the Quarter: The Life and the Letters of Paul

Aim: To discover from Paul's experiences, activities and teachings how we may interpret and apply the gospel of Christ to our needs and the needs of the world

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

LESSON 10—JUNE 4

Paul Pleads His Own Case

Acts 21 : 27 to 23 : 11; 24 : 10 to 26 : 32

Acts 21: 40 to 22: 4; 24: 14-16; 26: 19-23

21: 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

22: 1 Men, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

24: 14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

26: 19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

KEY VERSE: *I have lived in all good conscience before God until this day.—Acts 23: 1.*

SCRIPTURE SAYS—

At the close of his third missionary journey Paul went to Jerusalem. He was received cordially by James and the elders of the church, but they warned him that false rumors about him had stirred up hatred in the hearts of many Jews. Some of these Jews spied Paul in the Temple and started a riot. The Roman soldiers rescued him from the mob, but Paul asked permission to speak to the people before being removed to safety.

(Acts 21: 40) *Had given him license.* Granted permission. *Hebrew tongue.* Aramaic, native language of Palestine Jews after exile.

(22: 3) *I am a Jew.* The officer had thought him an Egyptian outlaw (21: 38). *Brought up.* Not from infancy, but "sent up" later for education. *As ye all are.* Paul gives these angry Jews credit for sincerity.

(22: 4) *This way.* The Christian sect.

Next day Paul's trial before the Jewish council broke up in an argument between Pharisees and Sadducees, and the next night he was taken to Cæsarea for trial before Felix, the governor. There Paul speaks to the council.

(24: 14) *Which they call heresy.* More accurately, a sect, separating themselves from others because of differing beliefs. *So worship I.* More accurately, "serve." *God of my fathers.* Or *our* fathers, indicating he was not separating himself from other Jews. *Believing all things.* Paul here indicates that he accepts all the Hebrew Scriptures.

(16) *Herein do I exercise myself.* Maintains a clear conscience and strives to avoid offending God and men. He does not wish to stir up trouble.

The intervening passages relate how for two years Felix left Paul in prison. Then Festus became governor and brought Paul up for examination. To avoid being returned for trial in Jerusalem, Paul appealed the case to Cæsar. While waiting to be sent to Rome he was brought before King Herod Agrippa, who came to visit Festus.

(26: 19) *I was not disobedient.* He did not choose his own course but followed the command of Christ.

(22) *Obtained help of God.* Paul feels the protecting presence of God. *Saying none other things.* Paul sees no reason for the opposition of the Jews, for he preaches nothing that is not taught in their own Scriptures.

Note that in every case Paul defends himself not by artificial excuses or arguments, but by reference to his past life. He covers up nothing, but consistently tells the same story every time, boldly insisting that the explanation of his whole career lies in his personal experience with the living, resurrected Christ.

TEACHER'S TASK

By J. Elliott Finlay

Your Purpose

In teaching this lesson your aim should be (1) to portray vividly this interesting story of Paul's fight for his life, (2) to discover the secret of his strength in these times of testing, and (3) to emphasize the truths that will inspire and encourage the members of your class to live the Christian life more boldly and faithfully.

Your Preparation

You should become so familiar with the contents of these five chapters of Acts that you can tell the whole narrative in your own words. Study this text and all available commentaries until you can explain clearly every incident in the story, as well as the general background of it.

Your Presentation

Probably the most effective means of handling this material will be to tell it as a story, keeping in mind the purpose stated above, and working in all of the background and explanatory material that you possess. Then conclude with a series of questions that will emphasize the strong points of Paul's character and reveal the secret of his fearless and faultless defense against the Jews.

LESSON APPLIED

By Howard K. Williams

This lesson brings us to a highly interesting period in Paul's life. It marked the end of his life of freedom and the beginning of his bondage for Jesus' sake. Yet, despite the sufferings which characterized it, it was a glorious period; because, as Paul himself said, "Though I am bound, the gospel is not bound." If you would have the entire story in mind, it will be necessary for you to read Acts 21 to 26, inclusive.

Paul's Journey to Jerusalem (Acts 21: 1-15)

When returning from his third missionary journey, Paul was warned that if he went up to Jerusalem he would be imprisoned. His friends urged him not to go, and he was deeply touched by their entreaties and tears. Though his heart was nigh to breaking, he had the courage to reply, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." There is need today for this spirit, for this determination to go on serving even though extreme danger threatens and the heart be breaking.

In front of one of the college buildings in Oxford, there is an impressive monument. As I copied some of the inscription upon it, I wondered if the students ever stood before that memorial and stiffened their wills to heroic living by considering the example of the men it commemorated.

> To the Glory of God and in Earnest Commemoration of His Servants,
>
> Thomas Cranmer, Nicholas Ridley, Hugh Latimer,
>
> Prelates of the Church of England, Who Near This Spot Yielded Their Bodies to be Burned, Bearing Witness to the Sacred Truths Which They Had Affirmed and Maintained, Rejoicing That to Them it was Given Not Only to Believe in Christ but to Suffer for His Sake.

We, in America, are not faced with death for loyalty to the name of Jesus, but if we would be true to him in the path of service there are some things which we must give up, even though in doing so we incur the ridicule of the unthinking. Can we say, "I am ready to be bound for the name of Jesus"?

Paul's Vow in Jerusalem (Acts 21: 17-26)

Note that James has become the head of the church in Jerusalem. As soon as possible, Paul went to him and told him and the elders of the results of his missionary activity. Many were hostile to Paul, and James suggested that Paul might conciliate his enemies by going to the Temple with four Jewish Christians who had taken a vow and paying for the sacrifices they must make. This probably was the Nazirite vow, which necessitated strict abstinence for thirty days. During this time the hair was allowed to grow. When the period was over and the appropriate sacrifices had been made in the Temple, the hair might be cut.

Paul, on becoming a Christian, had ceased to believe in the value of these external practices. Many of the Jewish Christians, however, still believed in them, and because Paul had so completely separated himself from all such practices, they doubted his sincerity. So, at the suggestion of James and perhaps against his own best judgment, but with the hope of conciliating those who still held in regard the old vows and rites, Paul entered into the arrangement.

Paul's conduct here raises a question. How far should we consider the opinions of others? How far, when a moral issue is at stake? When no moral issue is involved?

Though Paul acted in good conscience, a false report got abroad and caused no end of trouble. Paul was seen on the street with Trophimus, a Gentile. Later, he was seen with four men in the Temple. The mischief-makers, without any basis of fact, "supposed" that these four men were Gentiles, and declared that Paul, by taking them into the Temple, had profaned it!

Paul's Arrest and Defense (Acts 21: 31 to 22: 30)

Facing the Temple area stood the Tower of Antonio. A stone stairway, still standing, marks the place. From this vantage point, the Roman soldiers could at once sight any trouble. On seeing the angry mob milling about Paul, they hastily descended into the court and rescued him.

When they had brought Paul to the tower, he spoke to the soldier who held him. "Let me speak to the people, will you?" The soldier was surprised that Paul could speak Greek, and granted him permission. Then Paul, standing on the steps, beckoned with his hand and stilled the crowd. Some say he was small in stature, but he must have been of commanding presence.

Paul addressed the people in the Hebrew tongue. In the course of his defense, he made it plain that he was a Jew himself. He had been educated in the Jewish religion, and had received his instruction from the greatest living Jewish teacher, Gamaliel. He had been a Jewish zealot, even to the point of persecuting Christians. They could verify that by consulting the high priest, who had given him permission to persecute them.

So far, so good. The crowd listened attentively. Then Paul told them of his conversion. He related how Christ had commissioned him to be a missionary to the Gentiles. That was the tinderbox. Up sprang the flames of wrath, and the soldiers hastily dragged him into the safety of the castle.

The Four Trials

1. *The trial before the hostile council (Acts 23: 1-10).* When Paul was brought before this council, he perceived that it was made up of Pharisees and Sadducees. Most adroitly he got these two factions to quarreling. Again he had to be rescued by the soldiers. That night he was spirited away to Cæsarea. Read Acts 23: 1-35, and note the extremes to which fanaticism will go!

2. *The trial before Felix (Acts 24: 1-24).* The accusers: Ananias and the others, with Tertullus, their lawyer; the accused: Paul, who acts as his own lawyer. Note the confidence with which Paul can speak, due to his innocence. Note also that Paul never missed an opportunity to preach the gospel. That gospel was more precious to him than his own safety!

In verses 14 to 16 we find Paul's "confession of faith."

> I worship God after the way they call heresy.
> I believe all the law and the prophets.
> I have hope toward God.
> I believe in the resurrection of the dead.
> I exercise myself to have a conscience void of offense toward God.

Go over these words carefully. Can you truthfully say the same?

Now think of Felix. Confronted by Paul, Felix the judge has become Felix the culprit. Though trembling and vacillating, Felix kept Paul a prisoner for two years.

3. *The trial before Festus (Acts 25: 1-21).* Felix was succeeded by Festus and once again the enemies of Paul tried to kill him. Foiled in this by Festus, who probably knew well the accusers' methods, they followed Festus to Cæsarea and there had Paul brought to trial again. Finally, Paul saw that he could hope for no justice anywhere in Palestine. He claimed his privilege as a Roman citizen, and appealed his case to Cæsar.

Thus began that course of events that brought Paul ultimately to Rome. His great ambition had been expressed in

he words, "that I might preach the ospel to you also in Rome." And now, od was making the wrath of men to ccomplish that very purpose!

4. *The trial before Agrippa (Acts 25: 2 to 26: 32).* At this time, Agrippa ame to Cæsarea to greet Festus, and hen he learned of the strange, but disinguished, prisoner Festus was holding, sked to see him. Paul, accordingly, as brought before Agrippa, and in his resence delivered one of the most eloquent and convincing addresses he had ver made. Note Paul's graceful approach, his summary of his life, his conersion, and his appeal to Agrippa. At s close, both Agrippa and Festus felt hat Paul should be set free. But Paul ad appealed to Cæsar, and to Cæsar he ould have to go. That was the law.

LESSON BROADCAST

By Bernard C. Clausen

Pastor, First Baptist Church, Pittsburgh, Pa.

(This material may be used for an nitation studio broadcast or as backround for class discussion. The eacher will find in this material sugestions for possible lesson emphases.)

THE ANNOUNCER. Sooner or later this nan Paul was sure to be involved in erious trouble. Mobs that swarmed ound him and tortured him; brief erms in prison where he was kept for is own protection should have been a arning to him. But something in his ul would not let him stop. Though e must have known the danger, he rew bolder and bolder.

THE NARRATOR. The blow had fallen. ssailed by a furious mob in Jerusalem, aul had been arrested by Roman solers, and now was beginning that long rm of imprisonment that in the end ould take him to Rome under such range circumstances. Even now he reuses to think of saving himself. Hear im as he pauses on the steps of the ower of Antonio and looks out over ie mob.

PAUL. Give me leave to speak to the eople!

THE CHIEF CAPTAIN. But they hate ou! They would kill you!

PAUL. I am not afraid. And I have omething I know they should hear.

THE CHIEF CAPTAIN. Very well then. At your own risk I give you leave to speak to them.

THE CROWD. Silence! Be quiet there! Paul is beckoning to us. See, he has lifted his chained hands. Quiet there! Let us hear what he has to say! Silence!

PAUL. Men, brethren and fathers! hear ye the defense which I now make unto you.

THE CROWD. He speaks in Hebrew. He uses our tongue! He is a Jew and a Roman. Quiet! let us hear what he has to say.

PAUL. I am a Jew. I persecuted this Way. But I saw the light. And I heard the voice, and I obeyed.

THE NARRATOR. The scene changes. Now Paul stands before Felix, the Roman governor, speaking again, not for himself. This time he is seeking to win Felix.

THE GOVERNOR. Speak, Paul, I would hear your defense. I am not ignorant of the way called Christian.

PAUL. Let me plead with you then concerning faith in Christ. Let me reason of righteousness, and temperance and judgment to come.

THE GOVERNOR. Not now, though I am deeply moved. Go thy way now. When I have a convenient season I will send for thee.

THE NARRATOR. The convenient season never came for Felix. But new opportunities came for Paul. The scene changes once more. This time he stands before King Agrippa who is visiting Festus in Cæsarea.

PAUL. You know the deep convictions of the Jews. I was a Pharisee. I hunted down the Christians. But I was not disobedient to the heavenly vision. I have showed both Jews and Gentiles that they should repent and turn to God.

AGRIPPA. Almost thou persuadest me to be a Christian.

PAUL. I would to God that not only thou, but all who hear me this day were both almost and altogether, such as I am, except these bonds.

THE COMMENTATORS. Three great moments of triumph, and each time a man was undaunted by chains.

To sensitive Christians, trouble is not a signal to retreat, but a challenge to advance.

Niemöller's children asked their mother: "Is it true that there are bad people in jail, too?"

When a man is chained to a centurion, he can always claim the privilege and opportunity of having a centurion chained to him.

LESSON IN LIFE

By Ulyss S. Mitchell

Of three persons presenting themselves for baptism and church-membership today, statistics tell us that only one will survive in active Christian service. Two will fall back soon into their old manner of living and entirely cease church attendance and support or any semblance of active Christian service. Two-thirds revert to their former standards of conduct and livelihood, thereby renouncing Christian conscience and responsibility. This represents a spiritual mortality rate of 66 2-3 percent!

They start a good work but fail to finish it. Their conscience becomes dull and callous to the things of God. The world's standard becomes once more their code of ethics.

We hold a parent largely responsible for the welfare of his children, but the churches of the "faithful" are prone to disregard their Christian responsibility to members of the spiritual family. Too often we place the blame on the wayward member, judging ourselves faultless.

When but a small boy, I was impressed with the religious fervor of a certain man and with his sanctimonious prayers and testimony. He attended faithfully and gave generously, but as I grew older I caught the undertone of public opinion against him and soon discovered that as a horse-trader he had skinned every neighbor for miles around. Yet he could quote Acts 23: 1 with emphasis. He was responsible for the falling away of many members.

There are devout and pious women who parade their Christian virtues and sit in judgment of everybody's affairs in general. Their critical attitude is void of tender love and sympathy for the erring one. Their very attitude repels the ones who need Christian counsel, yet they can fervently repeat Acts 23: 1. As with Paul, every Christian must constantly sharpen his conscience to act with God's will. We must walk before God in humility, observing first the frailties in ourselves before judging the actions of another.

With the help of an enlightened conscience we will discover our responsibility to consist of far more than the mechanics of church attendance or giving. One cannot live before God in all good conscience without sensing an increasing responsibility for the welfare of those about him.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation for the Week

SOLVING CHURCH PROBLEMS

Golden Text: Let your conversation be as it becometh the gospel of Christ.—*Phil. 1: 27.*

The word translated "conversation" in our text involves our entire conduct. As the Revised version puts it, "Let your manner of life be worthy of the gospel of Christ."

We have all heard the poem about the gospel according to the various writers with its striking conclusion about the gospel according to YOU.

In the twentieth century, as in the first, this is the gospel most widely read. Unless we who profess to be Christians live worthy of the gospel, it will not be commended to our generation. How often it happens that people turn away from some mean or selfish act by a church member, exclaiming, "Well, if that's Christianity, I will have nothing to do with it."

If only we could induce Christians to be like Christ, our major church problems would be solved.

Monday, June 5

LOYALTY (*Read 1 Cor. 1: 10-17*)

Is Christ divided?—*1 Cor. 1: 13.*

We should like to think of the first century churches as ideal, but they had their problems, too. One of these was the tendency for members to become so devoted to some teacher or preacher that they forgot that their first loyalty belonged to Jesus. This admonition of the apostle Paul to the Corinthians is one that some of our own church members need. When a loved pastor has left for another field these "Apollos members" slacken their interest and enthusiasm for the church. Let us make sure that our one great loyalty is to Jesus Christ.

Tuesday, June 6

GODLINESS (*Read 1 Cor. 4: 14-21*)

Children sometimes complain that parents seem less tolerant of their own children than of the faults of others. This is because they feel a greater responsibility for their own children. In his letter to the Corinthians Paul revealed the concern that a loving father feels for those whom he has begotten.

It requires character and a willingness to risk unpopularity to deal frankly with the faults of children and others. There is a difference between mere faultfinding and speaking the truth in love. The latter is the Christian way.

Wednesday, June 7

FIDELITY (*Read Gal. 1: 1-7*)

This epistle seems to have been written by Paul shortly after the end of the first missionary journey. Under the influence of certain Jewish Christians, the Galatians showed signs of wavering. For that reason the apostle makes clear at the outset the basis of his superior authority, which came to him not through man but from the risen Christ. He then vigorously upbraids them for their fickleness, marveling that they are "so soon removed . . . unto another gospel." In the spectrum of qualities essential to a life worthy of the gospel, the virtue of fidelity occupies a strategic place. Church members who lack it are a constant source of worry to the modern pastor.

Thursday, June 8

OBEDIENCE (*Read Gal. 3: 20-28*)

A woman leaped into the whirling traffic of a busy street and risked her life to snatch a child from the wheels of an oncoming automobile.

"That was heroic of you," commended a stranger.

"Heroic?" replied the woman. "This is my boy."

Love always will go farther than the law demands. When the people of the world come to recognize that they "are all one in Christ Jesus," peace and happiness and cooperation will not be something imposed by the authority of law but will be a joyous, spontaneous overflowing from the heart. Love fulfils the law by doing more than the law demands and by doing it freely, gladly, joyously.

Friday, June 9

LOVE (*Read 1 Thess. 4: 9-12*)

Some persons contend that hate and enmity and backbiting are instinctive and natural. But Paul insists that we are "taught of God to love one another." True, we have inherited from the past a whole train of selfish instincts. But God, who made us in his image, has implanted in us the impulse to brotherhood, and has so constituted our personality that the man or the woman who does not love is abnormal. If this were not true, civilization would be impossible. For we cannot argue a person into love: it comes as a gift from heaven. We love and trust one another because as children of God we all are brethren, members of one great family. Especially is this true of members of the Christian church. If in the church we cannot learn to love one another, what hope is there that the world at large will learn to love?

Saturday, June 10

HOPE (*Read 1 Thess. 4: 13-18*)

A visitor to Rome passed from one cemetery to another reading the inscriptions. Epitaphs from pagan days bespoke despair and sorrow, unrelieved by any real word of comfort. But on the stones erected in Christian cemeteries he met again and again the bright hope of the resurrection and life eternal. Truly we Christians sorrow not "as others which have no hope."

Such a hope as this makes a great difference in the quality of our lives. If death ends all, and every life, however noble, must go down in hopeless tragedy, a sense of defeat and futility would soon overcome mankind. By hope are we saved—the hope of a better, nobler, more-abundant life farther on.

LESSON 11—JUNE 11

Paul Solves Church Problems

1 Corinthians 1 : 1–3, 10, 11; 4 : 14–21; Galatians 1: 1–7; 3 : 1–29; 1 Thessalonians 1 : 1; 4 : 9 to 5 : 22

1 Corinthians 1: 1-3, 10, 11; 4: 14-21

1: 1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

4: 14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructers in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

1 Thessalonians 5: 12-15

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

KEY VERSE: *Let your conversation be as it becometh the gospel of Christ.—Philippians 1: 27*

SCRIPTURE SAYS—

(1 Cor.) Paul had preached with considerable success in Corinth, but while working in Ephesus he hears of difficulties in the Corinthian church. So he writes this letter of advice and admonition, and sends it by Sosthenes, an unidentified fellow worker in Ephesus.

(1: 2) *Sanctified in Christ.* Set apart for God's possession and use, through their faith in Christ. *Called to be saints.* That is, called or appointed by God for the purpose of dedicating their lives to him in service.

(10) *All speak the same thing.* Suggesting that they concern themselves with the deep truths on which they all agree. *No divisions.* No dissensions or clashes over matters of opinion. *Be perfectly joined together.* In the sense of mending flaws and adjusting differences, thus strengthening all into a perfect unit. *Same mind and . . . judgment.* The same purpose and attitude, to serve God and to love him and all men.

(4: 14) *Not . . . to shame you.* Not to bring reproach or disgrace upon you. *But . . . I warn you.* A fatherly warning, out of love.

(15) *I have begotten you.* Through me you came into the Christian life.

(16) *Followers of me.* Literally, imitators, as children imitate parents.

(17) *For this cause.* Because you are my children, spiritually. *My ways which be in Christ.* My way of living the Christian life.

(18) *Puffed up.* Swollen with pride and self-importance. *As though I would not come.* Local leaders assumed authority and spread the idea that Paul would not return.

(19) *And will know.* Will discover.

(20) *Not in word.* The power of God in Christian lives is not a matter of words, but of the actual presence of his spirit.

(21) *With a rod, or in love.* In severe discipline, or fatherly affection.

(1 Thess.) Paul wrote back to Thessalonica from Corinth in order to correct some of the misconceptions of the church members there, and to encourage and inspire them in the Christian life. In this concluding section he gives a few simple rules to guide them.

(5: 12) *Know them.* Recognize them and pay attention to them. This refers to pastors and teachers and perhaps to the elders.

(13) *Esteem them very highly.* Regard them with intense, whole-hearted affection, not merely with a cold respect.

(14) *Be patient.* Long-suffering.

(15) *Follow.* Not in the sense of imitation, but in pursuit of an ideal. Strive for the good of your fellow Christians and of all men.

TEACHER'S TASK

By J. Elliott Finlay

Your Purpose

In teaching this lesson you should seek (1) to present a clear view of the church difficulties of Paul's time, (2) to discover the principles of the solutions he suggested, and (3) to show how the same principles may be applied to the problems of present-day churches.

Your Preparation

Read all of Galatians and 1 Thessalonians, and at least the first four chapters of 1 Corinthians, together with all the background material that you can find in Bible dictionaries and the accompanying lesson discussions. Organize all usable material in a systematic outline.

Your Presentation

An unusual handling of the lesson would be to engage the class first in listing and briefly discussing the present problems of your own local church; then show similarities in the problems of the churches in Galatia, Corinth, and Thessalonica, and consider Paul's methods of solving them.

LESSON APPLIED

By Howard K. Williams

Here is a lesson that concerns life today. It touches upon problems encountered in our present-day churches and points the way to their solution. Read this lesson into your own life before you undertake to teach it.

Corinth and the Corinthian Church

Locate Corinth upon the map. It was an important commercial city. Paul founded the church there when on his second missionary journey. Read Acts 18: 1-17.

The Corinthians were a vain people. Vanity usually comes with success. It is hard for a person who receives a good

salary, or conducts a prosperous business, or lives in an expensive house, to escape the feeling that he is better than his poorer brother. He comes to believe that his judgment is better than his brother's. It must be, he thinks, else why should he be so much more successful?

Corinth, being a commercial city, measured success by big houses and bank-balances. It is hard to get away from that standard. Some of the business men, on becoming members of the church, thought they would have to make some show in their religion, just as they had been accustomed to do in their business.

The result was contention. Those early Christians became more concerned about their leader and their party than about their inner life. The church, instead of being a harmonious body of which Christ was the head and soul, became a battleground. A not-unheard-of condition today! Read 1 Cor. 1: 1 to 4: 21.

Paul's First Letter to the Corinthian Church

"Called to be saints" (1 Cor. 1: 2). What is a saint? When asked this question, a little child who had always associated saints with figures in stained-glass windows, replied quite reverently, "A saint is one who lets the light shine through." One could look far and wide and not find a better definition. The word "saint," as used in the New Testament, has no relation to perfectionism or to canonization. The term was used of early Christians who were trying to follow Jesus. Paul reminded these Corinthian believers that they had been called to be followers of Jesus, not followers of Paul, Cephas, or Apollos.

"Grace . . . and peace, from God . . ." (1 Cor. 1: 3). What is grace unless it be graciousness—the art of kindness, arising in the heart and finding expression in kind words and deeds? What is peace but the tranquillity that comes from harmonious living with God and men? When grace and peace are absent, vanity and strife appear.

"That ye come behind in no gift" (1 Cor. 1: 7). Here, and in the words immediately following, we have the purpose of Paul's letter. Not to humiliate these Corinthian Christians, but to help them; to keep them from that inflation of mind that bursts into nothingness at the least pricking of trouble.

Verses 17 and 18 contrast words and power. Words, words, words; that is the sum total of much religion. Christianity, however, is a power. The words of the preacher or teacher become powerful only through the spirit of Jesus. Shakespeare knew how empty words can be. He made one of his characters say of a tiresome speaker: "He words me." But words less eloquent and elegant can be—to use Cowper's phrase—"pregnant with celestial fire."

William Carey relates that, due to his skill in debate, he often put to rout his less gifted fellow apprentice. "But," he writes later in life, "though I came off victorious with my argument, I somehow felt that he had won." We win by the way we live, by what we are; and only this can give power to our words. Words of vain contention never further the cause of Christ.

Galatia and the Galatian Church

It is thought that Paul wrote his letter to the Galatians when he was dwelling in Corinth. These Galatians were not cultured Greeks, but Gauls. Those of them who were Christians had become the prey of some Jews who were making of Christianity a religion of laws. Instead of believing in Christ as their real Saviour, they had been induced to accept fantastic plans of salvation by works without faith. See Gal. 2: 16.

"O foolish Galatians, who hath bewitched you?" (Gal. 3: 1.) One wonders why so many people are led astray by every new cult that comes along. This fickleness in religion, in most cases, ends in the loss of all religion. If we really had the joy of Christ in our hearts, we should not be so easily moved. Paul cries in anguish, "Where is then the blessedness ye spake of?" (Gal. 4: 15.)

A young woman who belonged to a church and was much interested in its work lost through death the young man to whom she was engaged. She was cast down exceedingly. Someone told her that if she would go to the Spiritualists they would make it possible for her to talk to him. She tried them. They failed to bring up the shade of the departed, but said they hoped to succeed the next time she came. It was always so. On this frail thread of hope she dangled for a year or two, then gave up all religion. There is only one sound basis for life—an adequate faith in the sufficiency of Jesus Christ for every need.

Paul's First Letter to the Thessalonian Church

This may be the earliest of the Pauline letters. In it he emphasized the value of service and the importance of looking for the coming of Jesus. As often happens, the readers of the letter got only a part of what he intended. They remembered what he wrote about waiting and looking for the Lord from heaven, and became interested in that; they forgot entirely what he wrote about serving. So, later, he had to write them a second letter, in which he warned them of the fallacy of looking for Jesu if they were not serving him. Som today need to be reminded of the trut in the Negro spiritual: "Ev'rybody talk about heaven, ain't goin' there."

It will be well to read the whole 1 Thessalonians, chapter 5. The fact Jesus' coming is the important matte He will come suddenly, as a thief in th night. The best way to be ready for h coming is to be ready at all times. The should live soberly, earnestly. The should put on the right armor—faith love, hope.

They should choose their teacher with care. They should "know them well enough to judge whether they coul be trusted. If they were found worth they should be esteemed, followed.

The unruly were to be warned, not i an "I-am-holier-than-thou" attitude, bu as a friend. When you see someon slipping, do you try to help him see h folly? Do you lend a helping hand "Comfort the feeble-minded." bette translated "the faint-hearted," peop who lack determination and think the amount to nothing. Help them to se that God can use every individual.

Never try to get even with people b being as mean as they are. Show you Christianity by returning good for ev Practise goodness toward all. Mak goodness your habit. Malice and spit will then flee from your heart, for th Sun of righteousness will light up ev corner of your nature.

The Summary

Here then were three churches, eac with its special problem. The Corin thian church with its party strife, th Galatian church with its substitution o works for grace, and the Thessalonia church with its hope of Christ's comin substituted for Christian living an service.

What was Paul's solution of thes problems? One solution, for all o them; namely, the right relation of th Christian to Christ. If people are righ with Christ, though they may differ i opinion, they will not differ in hear They will know that Christ is their onl hope. They will love him and the work will follow, as light floods the earth wit the rising of the sun.

What Do You Think?

Do churches in communities of wealt and high social standing have more fric tion and divisions than those in middl class communities?

Do people with little material wealt often have strife among themselves re garding positions and privileges? I wealth the root of the matter, or is i something that lies deeper in huma nature?

Are there certain denominations toda

that put more stress on what some prominent Christian leader of the past said about the New Testament than upon what Christ himself said about the principles of the kingdom of God? Are Baptist churches at fault in that respect? Point out dangers of that nature.

Did Paul have any real authority that would have justified his "using a rod" as he suggested he might do when he returned to Corinth? Would Baptist churches today recognize any such authority? What is the only authority that Baptist churches accept? Do our missionaries in foreign fields possess authority similar to that of Paul over the Corinthian church?

What is Paul's suggested solution for strife and divisions in churches? What is to be done with those who will not accept his suggestion? Where do we draw the line between long-suffering and disciplinary action?

LESSON BROADCAST

By Bernard C. Clausen

(This material may be used for an imitation studio broadcast or as background for class discussion. The teacher will find in this material suggestions for possible lesson emphases.)

THE ANNOUNCER. However far he wandered, whatever circumstances surrounded him, Paul never forgot the churches he founded, the groups he served. He revisited them whenever he could; he stayed with them, in lingering affection, as long as he dared; he sent friends to them, to tell them about himself and to bring back reports.

THE NARRATOR. Yet much of this friendly affection would have disappeared without record had it not been for Paul's letters. The difficulties that prevented and delayed his visits tempted him to write, not with long premeditation, but at the receipt of news. In response to sudden need, he would send a message to his friends. And these messages live for us.

A MESSENGER. I have just come from Corinth, Paul. The church there would break your heart.

PAUL. Break my heart? What has happened? That church seemed to have a clear conception of the Christian life.

MESSENGER. But now they are divided. They quarrel with one another.

NARRATOR. Paul turns quickly to his secretary.

PAUL. Write to them, Sosthenes. Are you ready?

SOSTHENES. I am ready. What shall I write?

PAUL. Beseech them that they all speak the same thing. Let them be perfected together in the same mind. If they differ, let their differences be interesting to them, but not causes of dissension. They should lead to mutual discipline and united understanding.

MESSENGER. But they will not obey you. They do not honor you. They claim to belong to Apollos, the orator; to Peter, the Jew; even to Jesus, the Christ; but not to you.

PAUL. Write this, Sosthenes. I shall send them Timothy, who will remind them of me. But let them not be puffed up; I myself shall come soon. Shall I bring a rod, or gentleness? Let them decide.

ANOTHER MESSENGER. The Christians at Thessalonica need your help, Paul. They are reverent and faithful to the church, but they lead shameful lives outside the church.

PAUL. Write them this message: Let your faith reach into life. Be at peace among yourselves, have patience toward all people. Follow after that which is good.

THE COMMENTATORS. These friends, these churches, were not finished jewels; they were rough stones being polished and formed by life; not saints, but called to be saints.

Paul had hard things to say to them; but he began always with thanks for their virtues and hope for their triumph. This was more than tact. It was honest, affectionate regard for them at their best.

Paul felt exceedingly sad about the failures of the churches. Does this seem like weakness of faith? Thomas Beecher used to say: "If I were not a Christian I would not be so sensitive to the torture of sin!"

The way to live together does not depend upon resolving to love one another, but upon learning to love the same cause all together. You come to love one another without trying, then.

"Have you heard the Gospel?" I have seen it in the lives of Christians I have watched.

"He must be heavy, dear!" said a preacher to a little girl. "O, he's not heavy, sir! He's my brother!"

Suppose one of Paul's letters had been addressed to us. What would he have found to commend or rebuke in us? Make up, from his many sentences, a letter from Paul to you, aimed at your weaknesses, correcting your mistakes.

LESSON IN LIFE

By Ulyss S. Mitchell

It is a matter of keen regret that many earnest and highly competent pastors must give so largely of their time and energy in solving church problems. Too much effort is required in ironing out hurt feelings when pastors should be giving their time to the main task of the church in its outreach to a spiritually famished world.

Church troubles in the main result from: (1) An ingrown condition and loss of Christian sense of mission. (2) Unchristian acts by members of the congregation. (3) Failure of the church to meet the personal and social needs of her constituency. The church that does not see clearly its aims and ultimate objectives is not likely to work as fervently as the one constantly driven by a divine commission.

A certain church had become involved in a terrific struggle. Quarreling, gossip, petty rivalries, and even immorality, affected the budgets and the services.

The pastor faced his congregation with the problem. These were the steps in rehabilitating the church: (1) By use of interest-finders and check-lists, the problems and needs of the membership were discovered. (2) A community survey was made to ascertain facts concerning individual and family needs. (3) A careful analysis of the present program was made. (4) Official groups in the church were led in a systematic rethinking of the entire church program on the basis of recognized needs and opportunities.

When Christians started to think in terms of serving present needs; when they became engrossed in rethinking the purpose and program of the church, they began to lose interest in selfish trivialities. In an atmosphere of true worship and instruction wayward members were reclaimed, the missionary giving doubled, local needs were met, and the sanctuary was regularly filled. A new vision of the Christian ministry sent the members out in search of service opportunities. A wholesome revival spirit permeated the church. High moral standards were reemphasized. After careful cultivation for a year the church rolls were cleared and membership rose to a place of real meaning.

Needless to say, by such an approach little time is left in the congregation for personal animosities, especially if such a program is ongoing.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation for the Week

PAUL WRITES PERSONAL LETTERS

Golden Text: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—*2 Tim. 2: 15.*

Paul writes to Timothy out of the wealth of an extraordinary experience, warning the younger man against those who upset their audiences by bandying arguments, and urging him to do his utmost to show God that he, at least, is a sound workman with no need to be ashamed of the way he handles the word of truth.

The test is not whether the teacher wins the applause of his hearers, but whether he merits the approval of God. "Study—strive—to show thyself approved unto God." Instead of trying to seem "smart" or "clever" or "original," let us try to be honest, fair-minded, truthful! The true teacher seeks not the commendation of the crowd but the approval of his own conscience. God forbid that we ever should twist the truth to win a cheap popularity!

Monday, June 12

A LETTER OF INSTRUCTION (*Read 1 Tim. 1: 1-4*)

Sometimes it is easier to move than to fight it out where we are. Running away from difficulties does not solve them. A teacher was having trouble with a class of boys. Three teachers before him had given the class up as impossible. He was tempted to do the same, but after thinking it over, he decided that this was his "Ephesus" and he would stay on. In the end he won those "impossible" boys, and not long ago I attended a dinner of a group of them back from college. The guest of honor was that teacher who "stayed where he was" and won not only their admiration but their affection.

Tuesday, June 13

A WORD OF EXHORTATION (*Read 1 Tim. 6: 11-16*)

The deceitfulness of riches is well known. Money in itself is not an evil; it can be a mighty power for good. What Paul warns Timothy against is the *love* of money, against setting his affection upon anything so temporal and so transitory. Flee from these things, exhorts Paul, and follow after the spiritual values: righteousness, godliness, faith, love, patience, meekness—intangible values that not only outlast gold, but bring higher rewards.

Wednesday, June 14

A MESSAGE OF ENCOURAGEMENT
(*Read 2 Tim. 1: 3-14*)

Without ceasing I have remembrance of thee in my prayers night and day.—*2 Tim. 1: 3.*

What a source of strength it must have been to Timothy to know that Paul was praying for him. Tennyson wrote:

. . . More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?

Is there any better word of encouragement we can send to those who are endeavoring to carry on in difficult places than this word which Paul sent to Timothy: "I am praying for you"?

Thursday, June 15

FATHERLY COUNSEL (*Read Titus 1: 1-6*)

One man, even though that man be a Saint Paul, cannot do everything. Some things have to be delegated to others. Paul showed great care, not only in the choice of the men whom he entrusted to carry on the work in the churches he founded, but also in the training that he gave them. An example of his wise forethought in this regard is revealed in his letter to Titus. Here in three chapters we have a whole course in pastoral theology, every sentence packed full of sound, practical advice. Preachers and teachers do well to multiply themselves through the wise choice of others and through the careful, painstaking training of them for the Master's work.

Friday, June 16

AN EPISTLE OF LOVE (*Read Philemon 1-7, 21, 22*)

In this brief but significant letter, Paul the prisoner appeals to his friend, Philemon, for the freedom of Onesimus, the slave. Paul neither condemns nor condones the institution of slavery which was a part of the social system of his day. It is important to note, however, that Paul injected the principle of brotherhood which ultimately influenced the abolition of slavery. When men came to realize that all are brothers under the skin and that each should love the other as members of the great family of God, the doom of the institution that treated human beings as slaves was already sounded.

Saturday, June 17

A WARNING (*Read 1 Tim. 4: 6-16*)

Let no man despise thy youth.—*1 Tim. 4: 12.*

Many factors have conspired to give youth a larger place in life now than was common in Timothy's day. Yet even we are prone to underestimate the ability and the possibilities of our young people, especially of those who have grown up among us. The frequent complaint of young people is that we treat them as though they were still children and do not recognize their ability to think out their own course of action. It is difficult for us to recognize that they are grown and should be taken more fully into our counsel and trusted with greater responsibility.

Paul's admonition to Timothy not to allow anyone to slight him because he is young ought to help us to have greater patience with modern youth and the difficulties that beset them.

LESSON 12—JUNE 18

Paul Writes Personal Letters

1 Timothy 1 : 1–4; 6 : 11–16; 2 Timothy 1 : 1–14; Titus 1 : 1–6; Philemon

2 Timothy 1: 1-6

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Philemon 1-7, 21, 22

1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

KEY VERSE: *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Timothy 2: 15*

SCRIPTURE SAYS—

(1 Tim.) Paul wrote this letter to Timothy, who was then in Ephesus, perhaps around A. D. 64-67. Paul probably had been tried and acquitted in Rome, and had resumed his missionary work, though we do not know certainly where he was at the time of writing. He urges Timothy to stay in Ephesus and advises and encourages him in his evangelistic work in that vicinity.

(2 Tim.) The theory commonly accepted is that Paul was arrested a second time, perhaps during the terrible persecution of Nero after the burning of Rome, and that he wrote this note to Timothy while imprisoned there with no hope of release. Now he asks Timothy to leave Ephesus and come to Rome with John Mark.

(1: 2) *My dearly beloved son.* Spiritual son, whom he had won to Christ during his first visit to Lystra in Asia Minor.

(3) *Whom I serve . . . with pure conscience.* Whom I serve, as my forefathers did, with a pure conscience (but more enlightened).

(4, 5) Difficult passage to translate into good English. Perhaps: "When I think of your sorrows I long to be with you, for I rejoice in the thought of your tried and true faith."

(6) *Wherefore.* For that reason, because I am sure the faith is in you. *I put thee in remembrance.* I urge you to remember. *Stir up.* Fan into flame. *The gift.* The gift of the power of the spirit.

(Philemon) This is the only one of Paul's purely personal letters now in our possession. He wrote it while imprisoned in Rome awaiting trial. Philemon lived in Colossæ, on the great highway to the East, a short distance from Ephesus. His slave, Onesimus, had run away and had become a Christian under Paul's preaching. Paul persuades Onesimus to return to his master and take him this letter. In it Paul suggests that he is willing to be responsible for anything that Onesimus may have stolen when he escaped from the household of Philemon. However, Paul justifies neither the escape of the slave nor the authority of the master, but suggests tactfully how Christian love can solve the difficulty.

(2) *The church in thy house.* Philemon evidently was wealthy and had a large house which he opened for meetings of the Christians in Colossæ.

(6) *Communication.* Charitable ministration to the needs of the less fortunate, prompted by his faith in Christ. *Become effectual.* May influence others by convincing them that his good works are the expression of Christ's love in his heart.

(7) *Bowels . . . refreshed.* Hearts are encouraged.

(21) *Thy obedience.* Not as to a command, but out of his desire to grant any request of his spiritual benefactor and loving friend.

(22) *I shall be given unto you.* Shall be permitted to visit you.

TEACHER'S TASK

By J. Elliott Finlay

Your Purpose

To succeed in teaching this lesson you will have to (1) make the members of your class familiar with these personal letters of Paul, their background, purpose and content, (2) guide them in discovering what the letters reveal about Paul's character, and (3) apply the truths discovered to modern life.

Your Preparation

You must become so familiar with these letters and the circumstances under which they were written that you can make them live again for your class. Read *Epochs in the Life of Paul*, by Robertson, or any other good commentary, together with all the accompanying materials herewith, and then organize all the usable ideas in a clear, logical outline.

Your Presentation

Take up the letters, one at a time, presenting your outlined material in story form as far as possible. There may be little opportunity for class discussion of the ordinary kind, but you may secure class participation by asking questions that will draw out the main points as you go along.

LESSON APPLIED

By Howard K. Williams

What romance lies within the postman's bag! Love letters, filial letters, business letters, friendly letters, and anonymous letters; letters of condemnation and letters of counsel; letters that crush, and letters that lift; letters from the other side of the world, and letters from the other side of the town!

On the Post Office Building in Washington these words are inscribed:

Messenger of sympathy and love,
Servant of parted friends,
Consoler of the lonely,
Bond of the scattered family,
Enlarger of the common life.

James Hannington, a graduate of Oxford, one day was in despair. He was religious, but he felt himself unworthy. He did not know where to turn. When in this extremity, he received a letter from a friend named Dawson. It urged him to make a complete surrender of his life to Jesus Christ. That letter was just what he needed. Later, Hannington wrote, "From that day to this, I have lived under the shadow of His wings in the assurance that I am His and He is mine." To the sender of the letter, he sent this word, "I ought daily to be more thankful to you as the instrument by whom I was brought to Christ."

Henry C. Trumbull, in a letter to his mother, told how he had become alarmed when his heart was not stirred by the revival which Finney was conducting in his town. Of this sense of alarm, he wrote, "But I fear this feeling would have passed away had I not yesterday received two letters, urging me by every consideration to turn my attention to the subject of religion." He soon received a letter from his mother, and another from his father. These letters helped to shape his course toward Christ.

The apostle Paul was a letter-writer. Some of his letters were addressed to churches, some to persons. Can you name Paul's letters and tell what each was about? In today's lesson we have excerpts from four of Paul's personal letters. Read each letter as though it were addressed to you and had just been handed to you by the postman.

First Timothy

Paul sent this letter to Timothy when Timothy was in Ephesus. Acts 16: 1-5 will introduce you to Timothy and will tell you something of his character. He became a close friend, a fellow worker whom Paul could trust. They journeyed together and shared many a danger. Timothy was with Paul during a part of Paul's imprisonment in Rome.

In his letter Paul advises Timothy how to conduct the affairs of the church at Ephesus. Accordingly, we can learn from it much about managing churches today. Note that Paul urges Timothy not to get into wranglings over puzzling questions, but to be faithful always to Christ (1: 4, 15-17). He should live a peaceable, upright life (2: 2; 3: 2-7); he should exercise himself unto godliness (4: 8, 12-16); and he should fight the good fight of faith (6: 11, 12). The letter closes with a prayer which is almost a cry: "O Timothy, keep that which is committed to thy trust" (6: 20).

Second Timothy

The last words of the dying—how much stress we put upon them! With bated breath, we say: "These were the last words he spoke before he died." There is little doubt but that 2 Timothy was written by Paul shortly before he was executed at Rome. You should read the whole of this letter. Anyone not moved by it has a heart of stone.

Paul is a prisoner. Knowing that he soon will die a martyr's death, he writes what amounts to this: "How I long to see you, dear Timothy! I keep thinking of your faith, and your mother's, and your grandmother's also. I want you to keep stirring up the gift of God that is in you."

Then these words—and what hopeful, courageous words they are, coming from one about to die: "Don't ever be ashamed of the testimony of the Lord, nor of me, a prisoner for the Lord's sake; but share your faith with others. You want to know how I feel about this? It is this way, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' "

Surrounded by soldiers, Paul squared his shoulders and said: "I, too, am a soldier. I am under the command of the greatest Captain of all." Then he urged Timothy to "endure hardness as a good soldier of Jesus." He added: "Study to show thyself approved unto God; preach the word; be instant in season and out of season."

Paul concluded his letter with the words, "I am now ready." Ready to be offered! "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown." There is a crown, likewise, for you, if you follow, follow, FOLLOW Jesus Christ.

Titus

This letter was written by Paul to another young preacher, Titus by name, whom Paul had inspired to work for Jesus. What higher tribute can be paid a man than to say that he inspired others to live at their best? By so doing, the influence of his life is continued in their lives. A man who lives only for himself does not live on in other lives. The true Christian, however, enjoys this twofold immortality, one in heaven and one in the lives of those he has led to Christ.

Titus, evidently, was on the Island of Crete when he received this letter from Paul. The subject of the letter is akin to that of 1 Timothy. It has to do with the proper conduct of a church and the work of a true minister. The letter points us to "our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (2: 13, 14).

Philemon

An interesting story lies behind this letter. A stream of people are entering a house in Rome. A man furtively watches them. He is half-afraid to be seen, but curiosity and some irresistible impulse push him on. He joins them and goes into the house.

To his surprise, he sees that the speaker they have come to hear is chained to a soldier. He speaks in a brave, vibrant voice, and praises someone so enthusiastically that the man forgets himself and draws as near as possible. When the prisoner ceases speaking, the crowd goes out. The man, however, remains. Soon he is pouring out his story. His name, he says, is Onesimus. He has been a slave of one Philemon in Colossæ. But he stole some of his master's goods and ran away. After much wandering, he had come to Rome. But instead of hiding, here he is confessing his crime! Has he lost his mind? What was the matter with him, anyway?

The prisoner—and you have guessed that it was Paul—answered: "I know what it is. Christ has touched your heart. Give up to him. Also, go back to your master and confess your wrong. Here, I will help you. I know Philemon. It was through my ministry that he was brought to Christ. I shall write a letter for you to take back with you." We possess and greatly prize that letter to Philemon.

Note how courteous the letter is, how considerate of the rights and feelings of others. Note the play upon the slave's name. Onesimus means "profitable." Paul tells Philemon that his slave without Christ was unprofitable, but now with Christ will be profitable to his master.

Consider the changes which would take place if every employer of labor and every labor leader were truly Christian. Is it true, as some one has said, that no labor trouble can be solved by any law, save the law of love? What illustrations or proofs can you give for or against this point?

In Conclusion

What are you going to do in this matter of letter-writing? Is there someone to whom you should write? A father or mother? A son or daughter? A friend? Have you ever written to someone about Christ? Have you ever written an unkind and anonymous letter? Would you wish your letters read in public?

LESSON BROADCAST

By Bernard C. Clausen

(This material may be used for an imitation studio broadcast or as background for class discussion. The teacher will find in this material suggestions for possible lesson emphases.)

THE NARRATOR. With the ancient world as his parish and a score of new churches as his responsibility, with journeys oft and far, with persecutions beyond all telling, Paul never forgot the people who were his friends. He kept in constant and affectionate contact with individuals; simple, unostentatious people. Though they must have seemed unimportant at the time, some of the letters he wrote to his personal friends have been preserved through the centuries as samples of his unremitting concern for his comrades in the faith. He has written to Timothy, his assistant through the years, now placed as minister to the struggling church at Ephesus.

TIMOTHY. Friends, here is a letter from Paul. He addressed it to me, but I know he would have me share it with you. Shall I read it aloud?

MEMBERS OF THE CHURCH. A letter from Paul? Good news, we hope. Yes! Timothy. Read it.

TIMOTHY. This is what he writes: "Paul, an apostle of Christ Jesus, through the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child."

NARRATOR. Timothy can go no further. His voice chokes, his eyes fill with tears.

MEMBERS OF THE CHURCH. We can understand. Timothy has seen Paul in prison. He remembers his friendship through the years. He knows Paul now is threatened with death. Paul's love has touched his heart. Let someone else read the letter then. Give it to one of us, Timothy.

TIMOTHY. Prisca, will you read it? I shall listen with the rest.

PRISCA (*taking up the letter*). "I am remembering you, night and day, in my supplications."

TIMOTHY. I can believe it. His prison-room is a house of prayer.

PRISCA. He writes: "I long to see you, for I remember your tears, that I may be filled with joy."

TIMOTHY. I wept when I left him.

PRISCA. Paul here refers to your grandmother and your mother, who had unfeigned faith before you believed.

TIMOTHY. Yes! they were first to accept the truth.

PRISCA. Paul urges you to stir up "the gift of God, which is in thee."

TIMOTHY. He needs not to urge. He does stir me up by every word he writes. Friends, we must not disappoint Paul.

THE MEMBERS OF THE CHURCH. Timothy, you are right. We will not disappoint Paul. He is praying for us.

THE NARRATOR. At another time, Paul writes to Philemon, a distant Christian whom he has hardly known, but who owes his conversion to Paul.

PHILEMON. So, my slave has come back. Why did you flee? Why did you steal? What do you expect from me now?

THE SLAVE. Only read this letter from Paul, your Christian friend.

PHILEMON. Paul? Where did you meet Paul?

THE SLAVE. In Rome, whither I fled. Out of the haunts of vice and sin, I came one day into the presence of Paul, the prisoner. I made myself his slave; he sent me back to you.

PHILEMON. But what would Paul have me do with you?

THE SLAVE. See what he writes. He says we are now brothers in Christ. Let me work with you for the salvation of the world.

PHILEMON. Brothers? As Paul is my brother, so let it be. We shall work together for the sake of the world.

THE COMMENTATORS. Timothy was blessed with a great inheritance of faith. He had the right kind of parents. If we cannot choose to have the best heritage, we can choose to give it to those who follow us.

Even a slave, with no background of faith, found his opportunity in the new gospel of love and forgiveness.

Paul trusted his friends to carry out his plans. He knew the slave would carry the letter; he knew Philemon would respond in a Christian way. They fulfilled his expectations because they knew he trusted them.

See how this great apostle made his prison-room a gallery of beautiful and inspiring memories. Paul could close his eyes and see the churches, the people, the town, the scenes through which he had been blessed.

You cannot begin to gather memories until you have lived. You are making your memories today.

Here is the acid test of true religion: Does it make you genuinely and helpfully concerned with kindness for others?

LESSON IN LIFE

By Ulyss S. Mitchell

Most of us can recall persons who insist that they are championing the "word of truth," and perhaps they are. But the manner in which they present their view-point of Scripture interpretation may be unwise and even repelling.

During the World War a certain minister interpreted prophecy to say the Kaiser was the anti-Christ. He preached it with such conviction that he was wholly unsympathetic to the queries of a sincere young man. This and other such preachments have since proved false and the young man has turned from the church in distrust. That pastor lacked the humility to admit rightful variance of judgment. To that extent he became a self-appointed judge of how others should handle God's word.

Baptists have historically insisted upon freedom of conscience, the right of private interpretation and the right of individuals to think and to speak according to the dictates of their own conscience. We are today in danger of forfeiting this great principle by the attempt to exclude divergence of viewpoint.

Paul's prison letters suggest to us a practical ministry we generally overlook. He capitalized upon his adversities to reaffirm his faith in the living God and to counsel those in need of instruction. Each letter was written with purpose.

A little white-haired saint sits by her living-room window daily to smile cheerily at the passers-by. Some enter to absorb the sunshine of her soul and to unburden their weary hearts.

Each day at least one letter is written to someone in need of spiritual ministry. She calls herself a "self-appointed pastor's assistant." Her epistles have been providentially directed to persons in dire distress or faced with extreme temptation. They conveyed love and exhortation to faithfulness; came as the voice of God.

A college student felt impelled to write one of his home-town friends concerning the place of God in his daily affairs. The letter was perfectly timed, and on the basis of that epistle the life career of a young man was turned from mediocrity to creative living.

Sincere affirmation of Christian experience and truth is effective. Argumentation and dogmatism defeat our purpose.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation for the Week

Golden Text: I have fought a good fight, I have finished my course, I have kept the faith.—*2 Tim. 4: 7.*

In this brief sentence, one of his last, written at Rome as the time of his martyrdom drew near, Paul sums up his life of consecration. As we read the words, his eventful career passes through our minds in rapid review: his dramatic conversion, his persistent struggle to liberate Christianity from the narrowing influence of the Judaistic ritualism, his perils at sea and at the hands of his own countrymen, his imprisonments and his scourgings. But his triumphs stand out above his sacrifices. Somehow he was able always to fight his way through to victory. Even now, as in Nero's prison he awaits the end, he does not permit death, "the last enemy" as he once called it, to depress his spirit.

Monday, June 19

PAUL'S SELF-SACRIFICE (*Read 2 Cor. 11: 21-31*)

For sheer adventure few lives can match that of the apostle Paul. Yet, strange as it may seem, the apostle lists as the greatest load he carried "the care of all the churches." More than imprisonment, more than shipwrecks, more than scourgings, more than hunger, this pressing business of each day wore on his mind and heart. Of the pastor or the teacher who is really concerned about the Kingdom this always will be true. The greatest sacrifices will not be those that can be seen and enumerated, but those inner cares that make nights sleepless and drive us to our knees in prayer.

Tuesday, June 20

HUMBLE (*Read 2 Cor. 12: 1-10*)

My grace is sufficient for thee.—*2 Cor. 12: 9.*

How prone we are, when our prayers are not answered as we think they should be, to lose faith and to say that God does not answer prayer. We forget that "No" is as much an answer as "Yes." Often in denying what we ask, God answers our prayers more fully than if he had given us precisely what we asked. Even the apostle Paul received "No" for an answer. Three times he prayed that the "thorn in the flesh" might be removed, and the Lord said: "I will not remove the thorn but I will give you grace to bear it." So the thorn, accepted as the will of God, produced the pearl of humility and strength and beauty of character.

Wednesday, June 21

DEVOTED (*Read Phil. 1: 18-24*)

Nietzsche, the German philosopher, whose writings influenced the pre-war Germany and are now influencing Hitler so strongly, characterized Christianity as a slave morality. He contended that the Christian virtues of love, meekness and peace were attributes of weaklings and cowards. Those who know Christ and his teachings do not find it so. On the contrary, the whole message of Christianity is a challenge to courageous living, and the spirit Christ inspires in his followers is that of heroic self-sacrifice. Certainly Paul's career as a soldier of Jesus Christ is worthy of comparison with that of any military hero.

Thursday, June 22

AMBITIOUS (*Read Phil. 3: 7-16*)

Ambition is one of the greatest forces in life. The tragedy is that so many use this force for selfish ends, for "getting on in the world" or achieving a position of priority. In the apostle Paul we have the challenging example of a man whose ambitions were fully consecrated to the will of God. All that most men grasp for, Paul sacrificed, counting it but loss, that he might know Christ and the power of his resurrection and the fellowship of his sufferings. Most of us are glad enough to know Christ in the power of his resurrection. How many are ambitious to know him in the fellowship of his sufferings? Yet without the cross we cannot share the crown.

Friday, June 23

CONTENTED (*Read Phil. 4: 8-13*)

It is difficult to think of Paul as being contented. The kind of contentment Paul possessed was not that which leads a man to put up with evil conditions and acquiesce in unworthy ideals. It was the kind of contentment that prevents a man from wasting his energy and wearing out his spirit fighting against material conditions he cannot change. In prison he did not fret his soul, daily pining over his captivity and thus using up in fruitless worry time and strength that ought to be used in promoting the cause of Christ.

How much strength we use in being discontented with things we cannot help, that might better be used in expressing our discontent over things we can and ought to help!

Saturday, June 24

CONSECRATED (*Read Rom. 12: 1-3*)

So he died for his faith. That is fine;
But stay! Can you add to that line
That he lived for it too?

Paul here calls on the Romans, whose soldiers gloried in death on the battle-field, to present their bodies as a *living* sacrifice, consecrated to the service of God. Often it takes more courage to live than to die. Many a man who proved a hero on the western front has been defeated in the battle of the city streets. Christianity calls for the heroism that enables one to live worthily day by day and hour by hour amid the temptations of a pagan world, to remain loyal to the truth, and to ask no higher reward than the privilege of being used in the service of the Master.

LESSON 13—JUNE 25

Paul Reviews His Life

2 Corinthians 11 : 16 to 12 : 10; Philippians 1 : 12–24; 3 : 7–16; 2 Timothy 4 : 7, 8

Philippians 1: 12-14, 21-24; 3: 12-14

1: 12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

3: 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

2 Timothy 4: 7, 8

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

KEY VERSE: *I have fought a good fight, I have finished my course, I have kept the faith.—2 Timothy 4: 7*

SCRIPTURE SAYS—

(Phil.) Paul probably wrote this letter during his first imprisonment in Rome, to the church at Philippi, which had sent him gifts.

(1: 12) *But I would ye should understand.* Now, I wish you to know. *Things which happened unto me.* Better, my circumstances, referring to his imprisonment. *Have fallen out rather unto the furtherance of the gospel.* Have resulted happily in spreading the gospel to other peoples.

(13) *My bonds in Christ are manifest.* Everyone knows that he is in prison because he preached the Christ. *In all the palace.* Literally, in the whole "prætorium"—which may refer not only to the castle but also to the soldiers, the prætorian guard, who took turns guarding Paul there.

(21) *To me to live is Christ.* Christ is my whole life, my only reason for living. *And to die is gain.* Likewise, or for that reason, to die would be gain, for I would be with Christ.

(22) *I wot not.* I know not, or, I cannot foresee.

(24) *To abide . . . is more needful for you.* Needful on account of you.

(3: 12) *Not . . . already attained.* I have not yet obtained or received this "righteousness of God" (3: 9). *I follow after.* I press on eagerly, as in a foot-race. *If that I may.* In order that by all means I may—*apprehend that for which I am apprehended.* Accomplish the purpose for which Christ called me, or, more literally, possess the crown of God's righteousness, since for that reason Christ called me.

(13) Here Paul gives the picture of the Greek foot-race, with the runner stretching every muscle in his eagerness to reach the goal.

(14) *High calling.* Upward calling; God's calling of men upward.

(2 Tim.) Paul probably wrote this letter from prison in Rome, about A. D. 67. With no hope of escape, he expresses to Timothy his attitude toward death and his estimate of his own life. This is Paul's swan-song.

(4: 7) *A good fight.* "The good fight of faith" (1 Tim. 6: 12), a struggle against the forces of sin and unbelief. Here he expresses a firm conviction that he had accomplished his purpose in life.

(8) *Henceforth.* All that remains to complete his career is to receive the *crown of righteousness,* not a crown that consists of righteousness, but the crown that will be awarded to the winner in the race of righteousness. *At that day.* The day of resurrection. *Not to me only.* There are many winners in this race, for the prize goes not to the best, but to all who overcome death through faith. *All that love his appearing.* All who have set their hope on Christ's return.

TEACHER'S TASK

By J. Elliott Finlay

Your Purpose

In teaching this lesson your aim should be (1) to show Paul's estimate of his own life and his attitude toward approaching death, (2) to evaluate Paul's character and career, and (3) to determine to what degree and in what ways we may imitate him today.

Your Preparation

First make an outlined review of Paul's whole career, or a summary in chart form. Prepare from that a series of questions on each of the following topics: 1. Early Life. 2. Conversion. 3. Missionary Journeys. 4. Fellow Workers. 5. Theology. 6. Churches Established. 7. Letters. 8. Opposition. 9. Achievements.

Your Presentation

Conduct the entire class session as a discussion, topic by topic, bringing out all the main points by the questions prepared. Conclude with an inspirational talk and a prayer of consecration.

LESSON APPLIED

By Howard K. Williams

Memories! Since they will rise to "bless or burn," how important it is to live each day in such a way that the memory of it will be a blessing! In this lesson, Paul reviews his life. As he looks back along the road he has come, he sees what Christ has done through him; and the memory of these things makes him happy. From the Scripture passages proposed for study, select those verses which are most applicable to your class, and emphasize those verses in your teaching.

The Corinthian Passage (2 Cor. 11: 16 to 12: 10)

Paul probably wrote his second letter to the Corinthian Christians following the events recorded in Acts 19: 23 to 20: 3. Paul's path of service for Christ was far from flowery; he suffered many troubles. Contrast Paul's path with the easy path of the church member today. How easily today some are turned aside from their Christian duty!

Hear Paul as he summarizes his experiences: "Don't look upon me as a fool because I have suffered all these things and seem to like them. I, who from the beginning have been a Hebrew of the Hebrews, have suffered; no doubt

of that! But I met Christ. That makes the difference. That turns the thorn in my flesh into a blessing and makes me take pleasure in suffering. Indeed, in my weakness I am strong."

Paul's words show the victory of Christ in a human life. They show how Christ can enable a humble believer to triumph over hard circumstances. Do you know any person who today gladly bears trouble for Jesus' sake? Has Christ wrought this victory in your own life?

How differently people react to suffering. A slight headache will make some people give up a Sunday school class or stay home from church. An adverse word will make some people desert their church, will stop them from speaking in meetings, will cause them to resign an official position in an organization.

But Paul received whippings—a most painful and humiliating experience. He was shipwrecked, stoned, imprisoned, until finally he paid the full measure of devotion to Jesus by his death. Think of other courageous spirits and join with your class in offering this great prayer:

O Lord, send thy Holy Spirit into my life, that I may have a truly heroic spirit in the service of the King. Amen.

The Philippian Passage (Phil. 1: 12-24; 3: 7-16)

Though the exact date cannot be determined, we know that Paul's letter to the Philippians was written while he was a prisoner in Rome. (Recall how Paul had come to Rome; his appeal to Cæsar; the type of his imprisonment; the measure of freedom permitted him.) The Philippian church has a good reputation. It does not seem to have been divided into factions, like the church at Corinth; nor filled with heresy, like the Thessalonian church. To these faithful Christians, Paul could pour out his heart. They would understand.

What are we most concerned about? About what happens to the gospel or about what happens to us? For many of us, sad to say, it is the latter. Otherwise, why are we so little interested in the spread of the gospel and so easily offended? Why do we dodge church responsibilities? Why do we make engagements which interfere with Christian service?

Paul knew how to make the most even of his limitations. He was chained to a soldier. This guard was changed every few hours. He might have fretted and said: "This is what I get for trying to be faithful to Christ. Look at the people who do as they please. They are carefree and at liberty." Here, however, is what he did say: "Why, here is a chance of preaching the gospel! An opportunity I had not anticipated. I shall always have an audience of at least one. As the soldiers come, one after another, I can tell them of Christ."

Picture the scene. Paul to the soldier: "Good morning. What part of the guard do you represent? Handsome uniform. I hear that is a crack regiment." The soldier is pleased: "Yes, we have the reputation of being pretty good." Paul: "I am a soldier, too." "You, a soldier?" "Yes, under the greatest of Captains!" Then Paul tells his story. The soldier listens. Some of the soldiers were converted; some were not. But, anyway, Christ was preached, and in that fact, Paul rejoiced (Phil. 1: 18).

Paul's life had perspective. Have you observed that some artists achieve in their paintings an effect of depth? You feel that you are not looking at a flat surface at all. The picture has perspective. Many of its lines converge to what is called "the vanishing point." There are some flat lives and some lives that have perspective. The latter seem to be going somewhere. Such a life was Paul's. Its focus is indicated by the expressions: "This one thing I do"; "Looking unto Jesus"; "For to me to live is Christ, and to die is gain."

Paul's life had balance. He had admonished the Corinthians (2 Cor. 4: 18) not to look too much on "the seen, but to look upon the unseen." The years on earth were only a part of life. Remembering this, he was able to keep things in balance. The thought, furthermore, dispelled all fear of death. He could look forward to it with joy. He went so far as to say, "I really would like to go and be with Christ, but you still need me."

Paul's life was humble. "Not that I have already attained," he writes. How many there are who pride themselves on their goodness! They feel no need of listening to preaching. They say they know all that. Of course, if we compare ourselves with people worse than ourselves, we seem pretty good. But if we stand alongside someone better than ourselves, we feel pretty small. All depends upon the standard of measurement. Compare yourself with Christ, or even with Paul. Where is your boasting then?

Paul's life was in the present. A new Christian experience every minute—that was Paul's way. For a great many people, Christianity is in the past tense. They were saved twenty years ago, and nothing seems to have happened to them since. But can that be? Can a person be saved once and for all or must he be saved every moment? What is salvation, anyway? Certainly a man is born once; he enters the Christian life once; but he must constantly be reborn into higher, more spiritual experiences, if he is to grow.

Paul's life was unencumbered. A good memory is selective; it knows what to treasure and what to discard. Some things should be forgotten as quickly as possible. Forget everything that clutters up your life. If your past success keeps you from present activity, remember that you can't run a mill on water that has passed. Forget hatreds, slights, jealousies, grievances, failures, successes—everything that hinders. You can't run well when these things weight you down.

Two of us were fishing in a bay off the ocean. We decided to move to another spot. I picked up the oars, and the man with me made believe to pull up the anchor. I pulled and pulled upon the oars, but made no progress. Then he, waggishly, remarked: "Maybe I'd better pull up the anchor." I should say so. You can't make much progress if you are trying to pull against an anchor.

Paul's life was persevering. "I press on." That was ever Paul's motto. He kept his eyes always on Christ, and pressed toward him. In his lifetime he did many things; he made tents, traveled, preached, suffered, endured imprisonment, but he did them all with one goal in mind—Christ.

If I were a sculptor, I should like to make a statue of Paul. It would typify that kind of real Christianity which Paul represented. I would show him in the act of running, his muscles elastic, his eyes upon the goal. With one hand he would be reaching forward to grasp the prize. His other hand would be behind him, open to let go of the past. This is the Christian's normal life: a noble race, a present effort, a forward look.

The Timothy Passage (2 Tim. 4: 7, 8)

We have learned already that Paul wrote this letter to Timothy shortly before his execution. Its spirit is well summed up in the word "henceforth." This is what Paul writes: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth . . ." The word holds the forward look which is so characteristic of the apostle. "Henceforth . . . a crown of righteousness." Do you look forward with expectancy, joy, and eagerness? Any Christian may do so if he will, with Paul, "keep the faith."

What Do You Think?

What events that on the surface appear serious hindrances to the progress of the gospel today may possibly turn out to "the furtherance of the gospel"?

Have there been in your own life any serious trials or sufferings that resulted in the strengthening of your faith and

the deepening of your spiritual life? Have there been any that had the opposite effect? What is it that determines which effect such trials will have on an individual?

Does Paul's statement, "I count not myself to have apprehended," suggest that he is not yet sure of his salvation? What does a Christian mean when he says, "I am saved"? Does that phrase put the emphasis on Christ's attitude toward men or upon man's attitude toward Christ?

Does Paul's reference to a prize suggest that he is living the Christian life only because of the reward that it will bring him?

LESSON BROADCAST

By Bernard C. Clausen

(This material may be used for an imitation studio broadcast or as background for class discussion. The teacher will find in this material suggestions for possible lesson emphases.)

THE ANNOUNCER. Today we say farewell to Paul. The curtain is dropping at the climax of his life. When he began his labors, belief in Jesus was confined to a small country called Palestine; when he died, it had been grounded in the centers of the ancient world, and the followers of the Master had become a great church, destined to spread around the globe.

THE NARRATOR. Weary in body, worn in mind, buffeted by torment, in the power of Nero, the proud, cruel Emperor of Rome, Paul lived the last weeks of his great life. The torchlight of burning Christians glowed on the Roman roads. One day, Paul himself, defiant to the end, is taken outside the city walls and beheaded. Then his friends read again the words he wrote, his last will and testament.

MARK. But he must have been discouraged. Nero conquered, after all. He kept Paul shut away, helpless and hopeless, till he was ready to put him to death.

TIMOTHY. Remember what Paul wrote while he was waiting: "The things which happened to me have fallen out unto the furtherance of the gospel."

LUKE. What could he have meant by that?

TIMOTHY. He made that plain in the next sentence: "My bonds became manifest in Christ throughout the whole Prætorian guard, and to all the rest." While the soldiers were chained to him, he talked to them about Christ.

CORPUS. But those outside the prison—friends like us—people he could not see and reach, what about us?

TIMOTHY. He wrote the hope that we would be more confidently bold to speak without fear, because we would remember how he behaved in his chains.

MARK. We shall never forget him. Surely he was the perfect Christian.

TIMOTHY. He would not like to have us say that. To the end he continued to press on, striving toward a perfection he hoped some day to reach. He hoped for the prize of the high calling of God in Christ Jesus.

LUKE. What words do you treasure most from Paul?

TIMOTHY. These words, in his last letter to me: "I have fought the good fight, I have finished the course, I have kept the faith." Would I could say these words, when death comes to me, as honestly and sincerely as he could say them.

THE COMMENTATORS. Most people grope their way toward truth. Some men rise like eagles into the sky, and look down upon truth spread out beneath them in God's sunlight. Such a man was Paul.

The strenuous striving of Paul is now justified. If Christianity were blotted out in Europe and America, it would be reestablished by missionaries from the East.

A great ending to a great life can be expected only after a great beginning and great living.

Who wins, and when, and where, is unimportant. Are you willing to have your life become a coral skeleton in the great reef which, rising from the sea, surrounds men with peace and blessing?

Dying is not hard, if you have lived gloriously through the real tests of life.

How will you come into port at the end of the voyage? Sails tattered, ship battered, scaly! But what about the courage of the captain? Is that intact?

Today is a temporary encampment, not a permanent residence.

A stick of type spells out nothing at all to the expert eye. Only when it is completed and reversed in the actual process of printing does its message become clear. Most men grow impatient while the type is being set.

LESSON IN LIFE

By Ulyss S. Mitchell

Aunt Betsy Holeman was one hundred years and six months of age when we buried her. She had lived to full maturity. Like a ripened fruit waiting to be plucked, so she waited for the coming of her Lord. As a pioneer mother, she had experienced great hardships, but had turned each into a blessing. She had fought a good fight. She had kept the faith to the end.

Aunt Betsy typifies to me the rich reward of victorious Christian living. She had lived honorably, frugally, and unselfishly. Her children called her "blessed." No wonder her features were wreathed continually in radiance. Little wonder that she always had a cheery word of encouragement for those who called on her. Life had been full and meaningful because by the grace of God she had worked to make it so.

When traveling with Kagawa in Japan, I was impressed by the earnestness of those who sought him. A thirteen-year-old lad had come all alone seventy-two hours, traveling over a rough mountain-pass to hear Kagawa and talk with him about Christ and his manner of life. Four men had trudged two full days' journey. A frail little woman had rowed from her island home in an open skiff—battling two full days against the open sea—to hear more of Kagawa's God. These people were fighting the good fight. In extreme earnestness they were seeking a Deliverer.

Contrast the average American today who, though he could ride comfortably, will scarcely travel through a drizzling rain to worship in the house of God. Consider parents who take pride in a perfect school attendance for their children, but on Sunday lightly dismiss the church services because of the disagreeable weather. Is that the way to develop sturdy Christian character and a faithful Christian attitude?

There are pastors who resign themselves to ease in Zion and interpret religion as a matter of convenience. How often have we heard the apologetic, "If convenient, Mr. Christian, we hope you can . . ." We need to challenge our people to Christian service so vital and urgent that it merits great inconvenience if need be. By this method we develop robust and worthy Christians who in maturity can say with Paul, "I have fought a good fight . . ."

The Book Browser

TOMORROW night there is to be a church sociable at our house, and for the past two weeks Matilda has been in a dither, making preparations for it. You know how it is—telephoning this one and that, cleaning the house from top to bottom, and making plans for everyone's comfort. Before I knew it, she even had me painting the up-stairs hall. But it had to be done this spring, anyway. Hicks, the undertaker, has promised to lend us sufficient chairs, and the church kitchen can furnish an ample number of plates and spoons. The situation, therefore, seems to be well in hand.

For my part, I could wish the sociable had been planned for later in the season. Then we could have held it upon the lawn, and maybe hung up a dozen or so Japanese lanterns. And by that time the strawberries would have been ripe. Ice cream with strawberries, that's my favorite dish; and, incidentally, I've seen some church members who have been feuding for a long time soften up a bit when they met in an informal way. To my thinking, a party now and then is worth all the bother of preparing for it, if it helps Christian folks to laugh and to live happily with each other. "Behold," say I, "how good and how pleasant it is for brethren to dwell together in unity!"

What was bothering Matilda most, so I discovered, was what the people should do after they arrived. "We can't have them sitting around like so many sticks," she declared. I agreed, of course; and I came to her rescue by recommending a book.

This was *The Cokesbury Game Book*,[1] by Arthur M. Depew. You will like this book because of its generous size. It lists and explains more than six hundred new games, some active games and some quiet games, games for special occasions, and a large number of puzzles and riddles. That should be enough for anybody's party.

Turning now to books of a more studious sort, I believe you will be interested in *Tricks Our Minds Play on Us*,[2] by Karl R. Stolz. This is one of the sanest discussions of mental hygiene that has come to Old Man Browser's notice in quite some time. Though the book is scholarly, it is written in language that the plain man can understand. It describes most interestingly "the common mental quirks that make us mortals miserable without driving us all the way into padded cells." Nearly everybody these strenuous, nerve-racking days (except ourselves!) suffers from some troublesome neurotic tendency, and this book, with its message of hope, can be the means of helping many back to the fold of happy normality.

I shall give this next book to one of the teachers in our Sunday school. I hope he will pass it around so that some of the other teachers may read it. It deals with the use of the discussion method in religious education, and is entitled, *Discussing Religion Creatively*.[3] It is the work of Clarence R. Athearn and Laura Armstrong Athearn, both well known as writers and teachers of Christian education. Now, I'm not saying that a skilful use of the discussion technique will solve all problems under heaven; but unquestionably that method will prove useful in a wide variety of situations, and in some situations it will give results which can be secured in no other way. Adults and young people, especially, like to talk things through, and these two writers show how the discussion may be so wisely and tactfully guided as to insure that it will come out at the right place. The book contains practically everything that can, or need, be said on the subject. Among other things, the book will initiate the layman into the subtle distinctions existing between conferences, debates, symposiums, open forums, round-table discussions, and panel discussions.

The next two books I propose to give to my pastor. They are commentaries, and scholarly ones, too. They are entitled: *The Holy Scriptures with Commentary: Deuteronomy*,[4] by Joseph Reider; and *The Holy Scriptures with Commentary: Numbers*,[5] by Julius H. Greenstone. Both of these works have been issued by The Jewish Publication Society of America.

Does it seem strange that I should be recommending two Jewish publications? If so, there are two things which may be borne in mind. First, the publication of a thorough-going Old Testament commentary is becoming a somewhat rare event. Modern writers are not much given to the detailed, verse-by-verse method of interpretation. Second, Numbers and Deuteronomy, after all, are a part of the Pentateuch, and what people has ever given so much study to these books as the race which produced them? The fact that the writers of these commentaries do not see in these books that prefiguring of Jesus Christ that Christian scholars do should not blind us to the value of their historical and literary researches. One of the chief values of these commentaries, so it seems to me, lies in their many quotations from the Jewish scholars, ancient, medieval, and modern.

The translation of the Scripture text follows the English version of the Jewish Publication Society, and differs very little from that of the American Standard Revised version. The critical point of view is indicated by this quotation from the preface to the volume on Deuteronomy: "While acknowledging some of the positive results of the modern historical-critical school, such as the elucidation of biblical history and literature through the contemporary history and literature of the Ancient Orient, the author does not accept the so-called higher criticism of Graf, Kuenen, and Wellhausen, especially the source theory or documentary hypothesis, according to which the Pentateuch is made up of various sources or documents of different age. He believes with many other scholars that the case for the documentary hypothesis has not been proved, and he is encouraged in his belief by the recent archæological discoveries in the Near East, which tend to corroborate the authenticity and genuineness of the biblical text."

The Introduction to the volume on Numbers contains this statement, which is to much the same purport: "This commentary assumes the position of those who maintain that the book is made up of material emanating from Moses and from the period in which he lived. Whatever changes or emendations have been made in later ages were in the spirit of, and in harmony with, the original documents."

I wonder if preachers today make as much use of commentaries as preachers of an earlier generation did. Probably they do not, but I think it likely that they would if we presented them with a really good commentary now and then. With more truly expository preaching there might be more edifying of patient saints.

Yours for more and better reading,

B. BROWSER.

Books Reviewed

[1] *The Cokesbury Game Book*, by A. M. Depew. Cokesbury Press, 1939. 411 pages. Price, $1.75.

[2] *Tricks Our Minds Play On Us*, by Karl R. Stolz. Cokesbury Press, 1939. 252 pages. Price, $2.00.

[3] *Discussing Religion Creatively*, by Clarence R. Athearn and Laura Armstrong Athearn. Fleming H. Revell Company, 1939. 220 pages. Price, $2.00.

[4] *The Holy Scriptures with Commentary: Deuteronomy*, by Joseph Reider. The Jewish Publication Society of America, 1937. 355 pages. Price, $2.50.

[5] *The Holy Scriptures with Commentary: Numbers*, by Julius H. Greenstone. The Jewish Publication Society of America, 1939. 373 pages. Price, $2.50.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.